Dr. Mathura Lal Sharma

PERSONALITY AND SOCIETAL CONTRIBUTION

This book is a PhD dissertation by Dr. Avinash Gupta, submitted in 1999, on Dr. Mathura Lal Sharma, a historian and educator from Kota, Rajasthan, India. The original work, written in Hindi, beautifully depicts the history of Kota and Rajasthan, encouraging readers to explore the many books by Dr.Mathura Lal Sharma. Dr. Avinash Gupta's work immerses readers in the Mughal and Pre-Independence eras of India, narrating the events described in the original works by Dr. Mathura Lal Sharma. Every effort has been made in the translation to maintain the original meaning of Dr. Avinash Gupta's work.

Editor Prisha Gupta is an undergraduate student at Duke University and the great-granddaughter of Dr. Mathura Lal Sharma. Prisha discovered his lectures and journals in the Duke library and translated them from Hindi to English. She has a profound interest in creative writing and South Asian studies and carries a deep passion for exploring her roots.

Dr. Mathura Lal Sharma

Editor's Letter

This translation of Dr. Avinash Gupta's PhD thesis is a part of a larger family project with aims to highlight the historical scholarship of my great-grandfather Dr. Mathuralal Sharma. The initiator of this project was my mother, and the primary translator of this thesis, Dr. Vagisha Sharma. Growing up, my mother and her elder sister, Dr. Manisha Sharma, have seen how hard my great-grandfather had worked through his teaching and scholarly writing, which created vital history for the state of Rajasthan for generations to come. The heart of Dr. Mathuralal Sharma's work is in local history, which is inherently difficult to laud with recognition due to its niche nature, not accounting for the minimal amount of international or online networks present during his time. The lack of recognition he had for his impact had greatly disheartened my mother and aunt for years, but one day, my mother was inspired to put his work online when she saw my own historical work I had done at Duke University. Thankfully, my aunt was able to locate an old, gifted manuscript of Dr. Avinash Gupta's PhD thesis on Dr. Mathuralal Sharma, and from then on, this project was born thanks to her hard work scanning and sending the documents to my mother. While Dr. Gupta's thesis was originally written in Hindi, we made the decision to translate it for wider access and for people like me, whose first language was not Hindi.

This project has taken us places much further than my mother and I have initially imagined, such as finding some of his work in The City Palace Jaipur Library and in the Duke Libraries here in America, and we cannot wait to discover where else his work might have landed. While I never got the chance to meet my great-grandfather, through this project, I was able to find his soul and legacy in his work, my mother and aunt's memories of him, and his students. Through him, I was able to learn more about the beautiful and glorious history of Rajputana, and we are excited to bring his love of the state to the rest of the world through future publications of his articles and books.

We are wholeheartedly grateful to Dr. Avinash Gupta for his research on Dr. Mathuralal Sharma and his recountal of his time studying under him. Dr. Gupta's work is a true treasure for our family, through which this project would not have been possible without.

I am additionally grateful for both my mother Dr. Vagisha Sharma and my aunt Dr. Manisha Sharma, who have been accomplishing a large part of this project all while having demanding day-time jobs and familial responsibilities. While neither of them come from a humanities scholarship background, they have been brave and zealous about working on this project and completely supportive of my own translations of Dr. Mathuralal Sharma's articles. They are both vital pieces in the longevity of Dr. Mathuralal Sharma's work, and I, too, want to make sure their efforts do not go unrecognized.

Lastly, we want to dedicate our work to my grandfather, Dr. Vagisha Sharma and Dr. Manisha Sharma's father, and Dr. Mathuralal Sharma's son, the late Shri Anand Mohan ji Sharma, whose enduring encouragement has always fueled our creativity and taught us to fill our lives with happiness amidst life's challenges.

Prisha Gupta

Dr. Mathura Lal Sharma

PERSONALITY AND SOCIETAL CONTRIBUTION

Kota Open University

Dissertation submitted for the degree of Doctor of Philosophy

(Year - 1999)

Director

Dr. Brij Kishore Sharma

Associate Professor and Head of Department

History Department

Researcher

Avinash Kumar Gupta

Kota Open University, Kota (Rajasthan)

Dr. Brij Kishore Sharma
Associate Professor and Head of the Department,
Department of History,
Kota Open University, Kota

Letter of Certification

It is certified that Avinash Kumar Gupta, Principal, Tilak Bal Mandir Baran, under my direction, has written "Dr. Mathura Lal Sharma **Personality and Societal Contribution"** research work for the degree of Ph.D. The research presented on this title is his own original work and research findings based on primary sources are also the result of his original work.

15-04-99 (Dr. Brij Kishore Sharma)

Preface

The task of researching history is exceedingly challenging, particularly when delving into the life and works of an individual deeply entrenched in historical discourse. Such an individual not only lived through history but also actively contributed to its study, dissemination, and establishment. Dr. Mathura Lal Sharma epitomized such a figure in Rajasthan, dedicating his life to the exploration, teaching, and establishment of historical research.

In the comprehensive research book titled "Dr. Mathura Lal Sharma: Personality and Contribution to Society," we endeavor to critically illuminate the multifaceted brilliance of his character and the significant contributions he made, particularly in the realm of history. Dr. Sharma's legacy, akin to the soul of history itself, resonates through his scholarly pursuits and the establishment of a research institute dedicated to historical inquiry. In this endeavor, we strive to capture the essence of his profound impact on Rajasthan's historical narrative.

This research topic was initially chosen for my M.Phil. studies and has since been a subject of thorough examination. After consultation with my esteemed mentor, the eminent historian Dr. Brij Kishore Sharma, Ph.D., I decided to pursue the same subject for my doctoral research. Additionally, my father, Mr. Roop Chand Gupta, a distinguished historian and author of numerous books, expressed a heartfelt desire for me to delve into the life and work of Dr. Mathura Lal Sharma, the erudite scholar and educational luminary of Hadoti.

In my assessment, Dr. Mathura Lal Sharma possessed a remarkably distinctive personality. As a student of history, I have extensively studied his works. He initiated his scholarly pursuits in a colonial and feudal context, persisting in his historical endeavors for nearly 34 years even after India's independence. His extraordinary dynamism epitomized exemplary historical paradigms, showcasing a progressive evolution of thought reflective of his liberal ideology. Dr. Sharma's writings consistently eschew dogma, illustrating his commitment to scholarly integrity and intellectual openness throughout his illustrious career.

Despite being a distinguished scholar of history throughout his life, Dr. Sharma maintained the curiosity of a diligent student, continually delving into the depths of historical inquiry. It is these qualities that inspired me to undertake a comprehensive study of his remarkable persona and scholarly contributions.

The presented dissertation is organized into eight chapters. The first chapter meticulously explores various facets of Dr. Sharma's personality, offering insights into his familial background and educational journey. Through sheer perseverance and dedication, he transcended humble beginnings to emerge as a towering figure in his field. Renowned for his exceptional virtues and captivating personality, Dr. Sharma possessed the rare ability to leave a lasting impression on all who encountered him.

In the second chapter, a critical analysis of Dr. Sharma's writing style and language is provided under the section titled "Krititva." The third chapter delves into a comparative critique of the historical writings of Dr. Sharma and Maharao, focusing on aspects such as bravery, governance, justice, religion, and the economy of the Kota state. Additionally, this chapter offers a comprehensive review of Dr. Sharma's seminal work, 'History of the Jaipur State' while critically examining the influence of the Mughal Empire on the Jaipur royal house and vice versa.

Chapter four scrutinizes all of Dr. Sharma's translations, while chapter five evaluates his pedagogically significant texts from various angles. Chapter six meticulously elucidates Dr. Sharma's invaluable contributions to historical research.

In the seventh chapter, introductory remarks are provided regarding Dr. Sharma's guidance to fellow researchers and an overview of their research endeavors.

In the eighth chapter, a comprehensive assessment of Dr. Sharma's personality and contributions is conducted, including an exploration of his historical philosophy.

Dr. Sharma epitomized the essence of Rajasthan's history. Armed with the torch of historical research, he ventured alone, uncovering forgotten historical truths obscured by neglect. Under his guidance, research became a passion for historians in Rajasthan.

It is regrettable that following his passing, there emerged no successor to carry forward the torch of research. Dr. Sharma was the pivotal figure around which the entire historical narrative revolved. His persona illuminated the Hadoti region with renown, and his intellect served as a guiding light for Rajasthan as a whole.

Adequate supporting materials have been meticulously utilized in the composition of this research endeavor. In addition to sourcing materials from various archival departments, the repository encompasses Dr. Sharma's complete body of work, including books, research papers, translations, newspaper and magazine articles, research texts authored by his colleagues, government documents, personal correspondence, radio addresses, and manuscripts from his personal collection. These form the foundational bedrock of this literary endeavor.

Furthermore, the insights shared by individuals close to Dr. Sharma have been thoughtfully incorporated into this research. This inclusion is guided by the principle of understanding the essence of a person akin to comprehending the intricacies of a finely crafted bracelet. While traditional historical research often relies on tangible artifacts like inscriptions and copper plates, studies concerning personality and creativity benefit greatly from interviews with those intimately acquainted with the subject.

As author of the presented research book, I have approached the exploration of "Dr. Mathura Lal Sharma: Personality and Contribution to Society" with unwavering integrity, dedication, and diligence. With an impartial writing and a fearless mind, every effort has been made to unveil the truth. It now falls upon the discerning readers to assess the depth of truth, the spiritual resonance, and the standard of scholarship achieved in this endeavor.

I have completed this thesis under the guidance of a distinguished historian, Dr. Brij Kishore Sharma, Head of the Department at Kota Open University, Kota. I extend my heartfelt gratitude to him, as without his wise counsel, this book would not have reached its current form. I bow in reverence to my esteemed father, Shri Roop Chand Ji Gupta, Founder Director of Tilak Bal Mandir, Baran, who laid the foundation of my life by teaching me the fundamentals of speaking, writing, and reading. His inspiration enabled me to accomplish this seemingly impossible task.

I am indebted to my beloved mother, Smt. Mohini Devi, whose formal education may have reached the fifth standard, but whose vast knowledge, nurtured within the household, served as a guiding light for me. Her unwavering support paved the way for me to navigate through the challenges of this arduous journey.

I express my heartfelt gratitude to my elder brother, Mr. Prabhat Kumar Gupta, brother-in-law, Mr. Shambhudayal Gupta, and my life partner, Mrs. Anita Gupta, without whose unwavering support, this endeavor would not have been possible.

The invaluable assistance provided by my nephews, Abhishek Porwal and Anshul Porwal, in preparing the manuscript is deeply appreciated. I am indebted to my brother-in-law, Mr. Gajendra Gupta, whose diligent efforts contributed significantly to shaping the manuscript into its present form.

I cannot overlook the guidance and support of Dr. K. S. Rajora, whose inspiration and collaboration served as a source of strength, allowing me to reflect the brilliance of Hadoti's gem, Dr. Sharma. His insights and experiences shared during the research process enriched the content of this work.

Finally, I humbly acknowledge the contributions of Dr. Beni Gupta, whose generous provision of materials and timely encouragement played a pivotal role in the completion of this endeavor.

With gratitude,

Avinash Kumar Gupta

Table of Contents

Description **Page Number**

Preface

Chapter 1

Dr. Mathura Lal Sharma - Personality **9-20**

1. Family Introduction
2. Education
3. Entry Into State And Administrative Services
4. Influential Personality
5. Social, Religious, And Spiritual Thoughts
6. The Influence of Different People and Ideologies on His Writings
7. Political Views and Strong Supporter of Indian culture
8. Death

Chapter 2

18-19

Dr. Mathura Lal Sharma - Masterpiece

1. Writing
2. Language

Chapter 3

33-99

(I) History Research Book Of Kota State

1. Gallantry
2. Administration
3. Justice
4. Protection Of Religion And Social Reform
5. Economic Review
6. Critique

(ii) History Of Jaipur State **100-116**

1. Review

Chapter 4

117-137

Translations

1. Sher Shah And His Time
2. History As Told By Its Historians
3. Tuzuk-E-Babri
4. Europe In The Nineteenth Century
5. Other Important Translations
6. Evaluation

Chapter 5

Student Text **138-161**

1. Ancient India
2. Indian Culture Development , Decline Of The Mughal Empire
3. Delhi Sultanate
4. History Of Marathas
5. Rajasthan
6. Rise And Glory Of The Mughals
7. History Of Peshwas
8. Culture And Civilization Of India
9. International Relations
10. History Of Europe
11. Evaluation

Chapter 6

Evaluation Of Dr. Sharma's Contribution In The Field Of Historical Research **162-187**

Chapter 7

Guidance To Researchers **188-202**

Chapter 8

Complete Evaluation Of Personality And Creativity **203-219**

Reference List **220-224**

Chapter 1

Dr. Mathura Lal Sharma – Personality

1. Family introduction

Rajasthan is undoubtedly a beautiful state of India, renowned for its rich history, valorous tales, immense glory, and inspiring culture. The state's heritage is filled with stories of bravery and sacrifice that are well-known worldwide. Even today, Rajasthan continues to resonate with the immortal stories of valor and sacrifice. The legacy of valor and the unwavering spirit of

cooperation continue to thrive in Rajasthan, making it a truly remarkable and cherished part of India's cultural heritage.

It is often said that Rajasthan serves as a mirror reflecting the essence of India. Within this state lies the Hadoti region, consisting of four districts: Kota, Bundi, Jhalawar, and Baran. Hadoti is truly a gem of Rajasthan, and its radiance is a matter of pride not just for the state but for the entire nation.

In Baran district's small village called Samaspur, there once lived an esteemed Brahmin family headed by Pandit Kanhaiyalal Sharma (Joshi). Despite being a farmer and not having formal education, Pandit Ji commanded great respect in the village. He not only maintained accounts but also provided guidance to fellow farmers and collaborated with the state administration in the agricultural sector.

Pandit Kanhaiyalal Sharma was a proud father of two sons, with Pandit Moti Lal Sharma being the elder one. Pandit Moti Lal Sharma was not only clever but also a scholarly individual. Despite growing up in a rural setting and not having the opportunity to pursue extensive formal education, he gained a wealth of practical knowledge within the family, earning him the respect and admiration of the villagers.

On the other hand, Dr. Mathuralal Sharma, the younger son, possessed a unique and extraordinary personality from a very young age. He was born on August 31st, following in the footsteps of his father, Pt. Kanhaiyalal Sharma. Despite not having the opportunity of formal education at an early age, Dr. Mathura Lal Sharma's exceptional talent was not hindered by any limitations. He consistently strived for personal growth and development, refusing to let any obstacles deter his path.

Dr. Mathura Lal Sharma's exceptional personality earned him the title of "Yugpurush," indicating that he was a great historian and a person of significant importance during his time. His life and contributions left a profound impact on those around him and the field of history, making him a noteworthy figure in his own right.

Dr. Sharma's family was indeed blessed with individuals of great wisdom and kindness. His mother, Smt. Janaki Bai, was a woman known for her intelligence, liberal mindset, and compassionate thoughts. This nurturing environment contributed to the upbringing of Dr. Sharma and his nephew, Pt. Parmanand Sharma.

Pt. Parmanand Sharma tragically became an orphan at an early age. Dr. Sharma adopted him and provided him with a loving home. Pandit Parmanand Sharma went on to have a successful career, retiring as an officer in the Indian Administrative Service.

Dr. Sharma's life journey was enriched when he married Mrs. Radha Bai, the daughter of Dr. Ishwari Prasad, a resident of Ajmer. Their marriage took place when Dr. Sharma was just a matriculation student. Throughout their married life, they were blessed with four sons and three daughters.Their eldest son, Dr. Madan Mohan Sharma, became a general surgeon and a revolutionary freedom fighter. Unfortunately, their daughter Uma Sharma passed away. Among their other children, Ashwini Mohan Sharma and Anand Mohan Sharma both pursued engineering careers, while Prabhat Mohan Sharma worked in the Agriculture Department. Additionally, they had two daughters, Mrs. Kunti Sharma and Vijay Laxmi Sharma.

It is evident that Dr. Sharma's family lineage continued to be graced with individuals of talent, dedication, and diverse achievements. Their home was a testament to the blessings of knowledge and wisdom bestowed upon them by Saraswati, the Hindu goddess of learning and arts.

2. Education

Education is indeed the beacon of knowledge, a radiant beam that illuminates every corner of the human heart, bathing it in milky moonlight and dispelling the darkness of ignorance. It serves as a source of light that guides us on the right path in every aspect of life, leading to salvation in the hereafter. Education is the key that opens doors to a better understanding of the world.

Dr. Sharma deeply understood the profound importance of education. Despite facing numerous challenges during his childhood, such as financial constraints, living in a rural environment, and lacking access to formal education, he recognized that adversity can shape a person's character positively. Born in difficult circumstances, Dr. Sharma's thirst for knowledge was insatiable. He would seize every opportunity to acquire knowledge and enrich his understanding of the world.

His mother, recognizing the difficulty of the educational path, encouraged him to persevere and understand that education is not an easy journey. Yet, Dr. Sharma's innate passion for learning drove him forward, and he realized that education could be the key to overcoming life's obstacles and achieving personal development. His journey is a testament to the transformative power of education, which empowers individuals to overcome adversities and become beacons of knowledge themselves.

Despite facing challenges with accessing proper schooling and education, Dr. Sharma's journey towards knowledge and learning was fueled by the company of learned individuals in his family. The absence of a school did not deter him from making significant progress in his intellectual pursuits.

In the nurturing environment of his family, Dr. Sharma delved into the study of Sanskrit and Hindi, gaining valuable knowledge in these languages. His early aptitude for languages became evident as he showcased his talents to his family and others who interacted with him.

Recognizing his exceptional abilities, the villagers and colleagues encouraged Dr. Sharma to pursue English education, which was considered essential for progress during that time. However, finding resources and opportunities for learning English in the rural setting proved challenging, as there was no one to teach the language.

Fortuitously, a ray of hope appeared when Dr. Sharma encountered the family of an Anglo-Indian military officer, who was involved in opium contracts, residing in Baran. Through informal interactions while playing with their children, Dr. Sharma managed to acquire initial knowledge of English. This informal education was comparable to the curriculum of class 10th at that time.

Dr. Sharma's remarkable journey, full of prodigious talent and self-driven learning, exemplified that he could flourish without the formalities of a school or a traditional teacher. It was evident that with proper opportunities for study, he could soar and unfurl the flag of his knowledge even higher. The thirst for learning and determination to overcome obstacles laid the foundation for Dr. Sharma's future accomplishments in the world of education and beyond.

Due to Dr. Sharma's dedication and unwavering devotion towards studies, he was sent to Kota to pursue his education around 1913 This marked the beginning of his systematic and focused approach to learning. Throughout his academic journey, Dr. Sharma consistently left a lasting impression with his exceptional talent and intellect. He had an innate ability to excel in his examinations, consistently achieving high marks.

During his time in Kota, Dr. Sharma embraced a disciplined study routine, immersing himself in various subjects and honing his academic skills. His commitment to education and thirst for knowledge propelled him forward on the path of success.

With each examination he took, Dr. Sharma continued to shine brightly, proving his brilliance and competence in various fields of study. His academic achievements were a testament to his hard work, determination, and passion for learning.

In every place he resided, Dr. Sharma's academic prowess and dedication to his studies left a deep impact, earning him admiration and respect from peers and teachers alike. His journey from a rural setting with limited opportunities to becoming a high-achieving student in Kota demonstrated his unwavering spirit and commitment to his educational pursuits.

Dr. Sharma cleared the eighth examination in 1914 from Rajputana Middle School and the matriculation examination in 1916 from Allahabad University. From July 1916 to February 1923, he worked as a teacher in several government schools. During this period, he studied advanced-level classes in English and Hindi, as well as regular-level history and geography.

As a self-taught student and while working as a teacher in Kota, Dr. Sharma obtained his B.A. degree in 1923 from Allahabad University, majoring in English, Sanskrit, and History. In 1926, he passed the M.A. examination in History and Culture of Ancient India from Banaras Hindu University. Subsequently, in 1931, he was awarded the prestigious D.Litt degree by Banaras Hindu University for his dissertation on "The History of Indian Magical Beliefs and Superstitions."

Dr. Mathuralal Sharma's scholarly contributions added a captivating fragrance to the entire field of Indian history. Notably, he became the first D.Litt recipient from both Kashi University and Rajasthan, achieving this honor under the guidance of Professor Acharya Dhruv.

On 16 May 1930, Professor Dhruv, who was the designated examiner for Dr. Sharma's D.Litt dissertation, traveled to Germany (so that he could write his report and sign off on Dr. Sharma’s D.Litt degree). Although he wrote his report, unforeseen circumstances, including his passing, caused significant delays. Eventually, after a considerable wait, Professor Dhruv's wife sent the report back to Dr. Sharma. As a result, Dr. Sharma received his D.Litt degree in 1931.

Dr. Sharma's academic journey showcases his relentless pursuit of knowledge and his dedication to expanding the understanding of Indian history and culture. His accomplishments and contributions have left an indelible mark in the world of academia.

Alongside his studies, Dr. Sharma was deeply involved in teaching work, and this integral part of his personality was driven by his weak economic condition. He undertook teaching assignments in prestigious households, most notably with a Persian family and the family of Aapji Saheb. Impressed by Dr. Sharma's remarkable personality and scholarship, Aapji Saheb Onkar Singh, the Jagirdar of Palayatha, allowed him to reside with them.

During Dr. Sharma's study period, significant changes were implemented in the education system, emphasizing its expansion. Kashi University was established as part of this educational reform. Aapji Saheb also sent his own children to study at Kashi Vishwavidyalaya, recognizing the value of having Dr. Sharma, a son of Saraswati, as their guardian. In Banaras, Dr. Sharma provided valuable guidance to students like Vishnu Dutt Sharma and Parmanand Sharma while serving as the guardian of princes such as Ranjit Singh, Dalel Singh, and Raj Singh.

Dr. Sharma's influence on the princes was evident when Dalel Singh, the prince of Palayatha, became the first personal secretary of King Mansingh of Jaipur. Dr. Sharma's deep study of

scriptures and art of training royal princes cultivated their admirable qualities. Even though Lt. Gen. Bahadur Singh did not remain under Dr. Sharma's tutelage for an extended period, he cherished and remained indebted to the knowledge he acquired in that short time throughout his life, never allowing it to fade during his military service.

Ajit Singh, the eldest among the Palayatha Rajkumars, held significant judicial and administrative positions in the service of the Kota State, highly admiring Dr. Sharma's talents. Aapji Aunkar Singh also praised Dr. Sharma during the Kota stay of the Maharaja of Bikaner. Although Maharaja Mansingh's contact with Dr. Sharma was brief, it left an impact as he affectionately referred to him as Master Saheb.

During his stay in Banaras, Dr. Sharma not only fulfilled his responsibilities admirably but also continued his own studies. He returned to Kota from Banaras with the prestigious title of Doctor of Literature, reflecting his flourishing personality and the remarkable fame he had earned as an administrator, teacher, and research director. Describing the magnitude of his achievements and influence is indeed a challenging task as they are beyond words.

3. Entry Into State And Administrative Services

After receiving the prestigious title of Doctor of Literature, Dr. Sharma returned to Kota to a grand welcome. In 1932, he began his career as a lecturer at Herbert College, Kota, where he dedicated himself to teaching history from 1932 to 1936. Dr. Sharma's administrative capabilities did not go unnoticed by the Kota court, and he was assigned various important administrative roles, showcasing his efficiency in each position. Eventually, he earned the position of Secretary in the department, a role equivalent to the modern-day cabinet secretary. Dr. Sharma's performance in this capacity was commendable and displayed his multi-dimensional personality.

The court and Maharao greatly valued Dr. Sharma's ideas, which were diligently incorporated into the administrative structure of Kota State. His significant contributions as a court historian, especially in documenting the history of Kota state on behalf of Maharao, earned him the esteemed title of a great historian.

Continuing his journey, from 1937 to 1941, Dr. Sharma served as the Secretary of His Highness for almost five years, taking over the position from Babu Balamukund on 1 September 1937. During this period, Kota witnessed significant political changes, and Dr. Sharma was once again appointed as Vice-Chancellor in his department at Herbert College.

As Vice-Chancellor, Dr. Sharma's exceptional administrative skills and scholarly expertise earned him widespread acclaim. In 1944, he took on the role of Principal at Herbert College (now known as Government College Kota) and during his tenure, the college underwent a significant transformation, evolving from a degree college to a post-graduate institution in 1947. Dr. Sharma diligently handpicked subject experts from various regions of Rajasthan, such as Dr. P. C. Das, a lecturer in English with a Ph.D. from Oxford, Dr. Fateh Singh and A.U. Basavada, lecturers in Sanskrit and philosophy respectively, and Krishnakant Chaturvedi, an economics lecturer with an M.M. degree from England.

Dr. Sharma maintained a close and affectionate relationship with both the lecturers and students, offering them unwavering support. On one occasion, when Dr. P. C. Das was mistakenly arrested in Indore due to his resemblance to Subhash Chandra Bose, Dr. Sharma personally intervened and ensured his release. Moreover, he was a staunch advocate for women's education and took the

initiative to arrange a bus service for female students, greatly facilitating their commute to the college, which was previously reliant on buggies for transportation.

Recognizing the financial hardships faced by some students, Dr. Sharma inspired Budhsingh Bafna, the Nagar Seth of Tonk, Kota, and Ratlam, to provide scholarships for underprivileged students studying at the college. His dedication to education and unwavering support for students endeared him to all and left an indelible mark on the college's history.

Kalyan Prasad Gupta, the first B.Com. graduate from Kota State who himself benefited from Bafna's scholarship, is now a highly esteemed businessman in Kota. According to Gupta, Budh Singh Bafna generously assisted numerous meritorious and financially disadvantaged students during that era. His support extended beyond just scholarships; he also provided books to those in need, and his personal library was always open to all students. One notable instance was when he sponsored a student named Mehra to study in England. Dr. Sharma, the pillar of inspiration behind these acts of kindness, tirelessly worked to elevate the standard of education in Kota.

Under Dr. Sharma's guidance, Herbert College excelled not only in academics but also in co-curricular activities and sports. The college's hockey team secured the hockey trophy consistently for several years, showcasing their prowess in the sport. Moreover, Kota's football team also gained recognition, with players like Prithviraj Bhargava, Negidas Bhargava, Vijaysingh Bhatnagar, Virendra Singh, and Gajendrasingh being among the talented athletes.

Dr. Sharma actively encouraged students to engage in debates, and as a result, college students like Mahesh Kishore Saxena, Dinesh Kishore Saxena, and others achieved numerous victories in debate competitions, earning the college several trophies.

Through Dr. Sharma's unwavering support and motivation, the students of Kota College thrived not only academically but also in various other aspects, leaving a lasting impact on the college's reputation and success.

Dr. Sharma's time in Kota was dedicated to nurturing the multi-faceted personalities of students. He served as Herbert College’s principal until 1949, during which he left a profound impact on the educational landscape. However, his strong and principled character led to an ideological clash with the immediate Education Minister, Premnarayan Mathur. Consequently, he was transferred to Maharaja's College in Jaipur in 1949. Despite the setback, this move turned out to be beneficial for Jaipur as his presence enriched the educational environment in the capital and extended scholarship opportunities to various regions of Rajasthan.

In Jaipur, Dr. Sharma flourished as an exceptional administrator and scholar. His influence extended to various esteemed organizations like Rotary Club, Jaipur Club, and Hadauti Samaj, where he gained widespread respect and popularity. Dr. Sharma's reputation even extended to the Jaipur royal family, making his transfer to Jaipur a blessing for both himself and the field of history.

Dr. Sharma's career continued to ascend, and in 1951, he became the Director of the Education Department. During this golden period of his life, he introduced significant reforms in education, making the Indian mother tongue Sanskrit a compulsory subject from class six to class eight. His dedication to education remained unwavering, and he served as a professor in Rajasthan University from 1953 to 1961, specializing in history. Recognizing his remarkable achievements, he was appointed the Vice-Chancellor of Rajasthan University in 1954 after G.S. Mahajan.

Throughout his career, Dr. Sharma remained actively involved in various academic and historical institutions. He served as the founding director of Archives from 1953 to 1957 and as the

Superintendent of Archaeology in Kota from 1936 to 1954. Dr. Sharma's capabilities led to his appointments as a member of the Senate, Syndicate, and Academic Council from 1949 to 1961.

He was appointed as a member of the Indian Academy in 1953 and served in this capacity until 1955. The Department of History at Rajasthan University was established in October 1953, and Dr. Mathura Lal Sharma was appointed as the Professor holding the "His Highness Kota Chair of History." This chair was specially established for Dr. Sharma, with its expenses initially borne by the Kota Darbar.

Rajasthan Vishwavidyalaya was established in 1947 with the name Rajputana Vishwa Vidyalaya.It was named Rajasthan University in 1956. Dr. Sharma's dedication to historical research extended to his roles as a member of the Indian Historical Records Commission and the Indian History Congress from 1953 to 1956. He was also the first president of the Rajasthan History Congress and the President of the Rajasthan Sanskrit Conference, where he delivered a captivating speech in Sanskrit, enchanting everyone in attendance. Moreover, he played a crucial role as the founder and honorary director of The Rajasthan Institute of Historical Research.

Dr. Sharma's contributions to education and historical research left an indelible mark on the academic world, and his legacy continues to inspire generations of scholars and students.

Dr. Sharma's scholarly pursuits were diverse and extensive. He conducted research on various subjects, including Rajasthan's history, economics, political science, diplomacy, law, constitution, Sanskrit, and Jainism. His contributions were not limited to theoretical research; he actively engaged with historical archives and documents, particularly those in the Hadoti region written in different scripts. Dr. Sharma's expertise allowed him to teach researchers how to make historical use of these papers, transforming them from mere pages of accounts into valuable historical records.

Throughout his illustrious career, Dr. Mathura Lal Sharma held several prestigious positions:

- He was associated with the establishment of Rajasthan Brahmin Mahasabha in Jaipur.
- He had affiliations with Arya Samaj and Bharatendu Samiti.
- Dr. Sharma served as the first president of the Rajasthan University Professors Association.
- He played a pivotal role in forming the Fact Finding Committee, which received a grant from the Government of India. This committee conducted a survey of the possibilities of history research in Rajasthan and presented valuable archival documents to the education community.
- Dr. Sharma's efforts facilitated the acquisition of the Gulgule office in Kota, previously owned by Pandit Sarola, for Rai Bahadur Sirdesai's use.
- Due to his efforts, the session of the Indian History Congress was invited to Jaipur, as it was Dr. Sharma's desire that great scholars of India should come to Rajasthan to do research.
- He personally knew about many private libraries and records in Kota, Udaipur, and Bikaner.
- Dr. Sharma ensured that the significant historical record of Sangram Singh Mehta of Udaipur was given to Dr. K. S. Rajora, who then presented it to the government—a noteworthy example in Rajasthan.

Dr. Mathura Lal Sharma's contributions as a historian were profound and will always be remembered. Despite his busy schedule, he remained actively involved in various organizations and wholeheartedly dedicated his efforts to each of them. His support and blessings were

instrumental in the success of these organizations, earning him gratitude and admiration from the enlightened class of Rajasthan.

4. Influential Personality

Dr. Mathuralal Sharma's historical personality is incredibly inspirational, talented, attractive, and dignified. His face exuded natural energy, radiating inner spiritual knowledge and kindness, with a broad forehead and large eyes that were particularly captivating. Dr. Sharma's life was rooted in the principle of "simple living and high thinking." In his early years, he donned simple attire, starting with traditional dhoti kurta as he was born into a Brahmin family. As time went on, he transitioned to wearing Jawahar jackets, dhoti kurta, and a black or occasionally brown cap.

During the Swadeshi movement, he strongly advocated for Khadi and indigenous clothing. It is worth noting that his attire evolved as his career progressed. When he assumed high-ranking positions, he adopted a more formal appearance, wearing a pantsuit and tie. Regardless of the outfit he chose, he always adorned a cap on his head, which complemented his appearance. On special occasions, he opted for a gabardine suit, always paired with a matching tie, creating a polished and sophisticated look.

Dr. Rajora mentioned that when Dr. Sharma used to visit Kota on Maharao Bhim Singh's birthday, he would wear the same attire on those occasions. After India gained independence, the tradition of nazarband (courtly supervision) had ceased, but Dr. Sharma was held in such high regard in the princely state that the court continued to extend this courtesy to him.

Dr. Sharma was a tall and mentally robust individual. He maintained good health throughout his life through a balanced diet and daily morning walks. Despite facing two episodes of paralysis, he overcame them with remarkable self-confidence. He often attributed his robust health to his commitment to a balanced diet and regular morning walks, which had become an integral part of his life.

Dr. Sharma's memory power remained exceptional throughout his lifetime. He would often credit his father for instilling in him the Brahmi Parayan Sanskar, a ritual aimed at enhancing memory.

Dr. Sharma was a linguist proficient in numerous languages. In addition to English and Hindi, he possessed a strong command of languages such as Arabic, Persian, Sanskrit, Urdu, and held equal proficiency in many regional languages, including Nepali, Marathi, Gujarati, Gurmukhi, Dingal, Bengali, Braj, Awadhi, Magadhi, Dhundhari, Hadauti, Mewari, and Marwari, among others. His language skills were truly remarkable.

On one occasion, during a Mushaira held at Maharaja's College, Jaipur, an Urdu speaker challenged Dr. Sharma, suggesting that he was adept in Hindi and English but lacked the proficiency to speak in Urdu. Dr. Sharma responded by delivering his address entirely in Urdu and Farsi, without uttering a single word of Hindi. This left the Urdu-speaking audience in awe, as they could do little more than marvel at his command over the language.

Dr. Sharma's expertise extended beyond language. He was skilled at deciphering inscriptions written in Brahmi script and could easily comprehend royal decrees of the Mughal emperors, even when they used a specialized method of inserting or omitting matras in Farsi script.

One of the most notable qualities of his personality was his willingness to openly acknowledge the strengths of his opponents and to fearlessly point out the faults of those close to him. He was like a clear mirror that reflected a true glimpse of individuals' characters.

Dr. Sharma's personality shone like a pristine crystal, and his thoughts were marked by simplicity and clarity in every aspect. He possessed the ability to provide the right guidance to anyone who sought it. In the social realm, he was dedicated to constructing a progressive and purposeful society. His research books vividly criticized negative political ideologies, and his religious beliefs were akin to those of a philosopher. Dr. Sharma strongly advocated for the preservation and promotion of Indian culture. As he aged, his thoughts matured, influenced by a lifetime of experiences, and this transformation was evident in the profound impact he left on others through his wisdom and insights.

5. Social Religious And Spiritual Thoughts

Dr. Sharma was a staunch supporter of reformist ideologies in both the social and religious spheres. Despite growing up in a rural environment, he strongly opposed prevalent rituals and extravagant practices in society, having no faith in folk deities. The influence of Arya Samaj's ideology, particularly the profound thoughts of Swami Dayanand Saraswati, held a special place in his heart. Driven by inspiration from Arya Samaj, he constantly aspired to bring about revolutionary changes in religion, culture, and society.

Under Dr. Sharma's strong leadership, he took on the responsibility of heading Arya Pratinidhi Sabha, the apex organization of Arya Samaj in Rajasthan, during a time when the Sabha faced various challenges and financial constraints. From December 1953 to 1968, with minor interruptions, he actively and dynamically provided leadership to the Aryans of the province. During his presidency, the economic condition of the Sabha improved, and the number of social workers increased. The Aryans of the province actively participated in movements such as the Punjab Hindi Defense Movement and the Cow Protection Movement under his guidance. Dr. Sharma's extraordinary scholarship, eloquence, and leadership skills had a significant impact not only within the province but also on the broader Arya social community at the universal level.

His wife, too, shared a strong belief in the Arya Samaj ideology, influenced by her father, Dr. Ishwari Lal, who was also associated with Arya Samaj. Dr. Sharma drew considerable inspiration from his family background, giving concrete shape to his ideological convictions. In Rajasthan, Dr. Sharma's name and Arya Samaj ideology became synonymous with each other.

Apart from his association with Arya Samaj, Dr. Sharma possessed extensive knowledge of Veda, Vedanta, Gita, Ramayana, Ashtanga Yoga, and Mahabharata. Dr. Krishna Swaroop Rajora, who was closely connected with Dr. Sharma, recounted a trip together with him from Alwar, during which Dr. Sharma recited the entire Gita without pause, demonstrating his profound understanding of not only Arya Samaj texts but also other literary works. Dr. Sharma's passion for literature extended to reciting the Ramayana for one to two hours every evening, and he had in-depth knowledge of the works of Kalidas, Madha, Bhasa, Dandin, and other literary giants, providing authoritative discourses on their texts.

6. The Influence of Different People and Ideologies on His Writings

Dr. Sharma's personality and writings were profoundly influenced by various individuals and ideologies. One can clearly see his strong support for AryaSamaj and his dedication to building a

development-oriented society based on the principles of Swami Dayanand Saraswati. He embodied the Guru Shishya Parampara (teacher-disciple tradition) and always upheld truth and the welfare of others above his own interests. His doors were always open to help those in need, and his influence was so significant that it brought a new revolution in AryaSamaj, with AryaSamajists from Rajasthan representing the cause of protecting religion all over India.

Under the influence of Swami Dayanand, Dr. Sharma worshipped the Vedas and regarded Yagya (sacrificial rituals) as an unparalleled means of purifying the environment and the mind. His ideology was deeply rooted in Arya culture, which he envisioned would encompass a society filled with national love and culture, transcending the confines of caste. Dr. Sharma's daily reading of the Ramayana and his profound memory of the Gita showcased his devotion to Lord Rama and Lord Krishna, whose ideals he followed in his own life.

While he was significantly influenced by the Kota court and the princely state of Palayatha, he never compromised his self-respect. He had a preference for the monarchical system of governance to a considerable extent, although he also supported the Congress initially in the political field. His thoughts were well-settled in every domain, making him a staunch AryaSamajist, a patriotic individual, a truth-seeker, a promoter of Indian culture, and an expert in his field.

Dr. Sharma's personality was a confluence of remarkable qualities that make it difficult to fully comprehend. His immense knowledge and dedication to research made him a towering figure akin to the Himalayas and an ocean of wisdom. As a disciple, he exhibited the discipline of Buddha and Mahavira, while as a teacher, he stood alongside renowned figures like Sandeepan and Vashisht. His commitment to serving his family members was akin to that of Lakshman.

In the realm of history, he held a position akin to Herodotus of Rajasthan. History was an integral part of his being, but his expertise extended to various subjects, including Sanskrit, economics, geography, and more. Dr. Sharma's words held immense significance, and he was revered like a true son of Saraswati. His dedication to knowledge, research, and spiritual practice was unparalleled, making him a paragon of dedication.

Finding an educationist with his level of expertise in various subjects and languages is a challenge, as Dr. Sharma was a treasure trove of knowledge. His life revolved around books, research, and spiritual pursuits. He became an eminent historian among eminent historians, and his words held immense weight, leaving a lasting impact on the community and turning every sentence he spoke or wrote into history itself.

7. Political Views and Strong Supporter of Indian culture

Dr. Sharma's political thoughts were characterized by two opposing streams. As the Secretary of Kota State, he supported the feudal ideology and maintained a respectful relationship with Maharao Saheb, observing the anniversary at his place throughout his life. However, Dr. Sharma never compromised his self-respect, and the harshness of the monarchy could not sway his principles. On the other hand, when it came to the politics of the entire country, Dr. Sharma's patriotic feelings were fervent. He was a patriot of high order and symbolized his nationalism by always wearing khadi kurta and dhoti at home.

Although Dr. Sharma supported the country's independence, he also advocated for numerous reforms in the democratic governance system. During his tenure as the Secretary of the department, he maintained good relations with freedom fighters and revolutionaries. Many freedom fighters sought shelter at his place, and he supported them in every possible way. Dr.

Sharma's patriotic influence extended even to his in-laws, who also supported revolutionaries after being inspired by him.

Dr. Sharma had personal relationships with several prominent freedom fighters, such as Gaindalal from the All India Revolutionary Party and Kesari Singh Barhat, Durgadan, Kavi Raja Saheb, Shiv Prasad, Bihari Lal and also with members of Rajasthan Praja Mandal, Pt. Nanuram Sharma, Abhinna Hari, Tansukh Lal Mittal, and Haribhai Kinkat .Dr. Sharma used to have open discussions with all of them about politics. Not only this, he supported these revolutionaries in every way and helped them. Dr. Sharma was actively involved in the nationalist movement, and his influence reached many revolutionaries, including Vijay Singh Pathik and Jai Narayan Vyas, who stayed at his house. He also translated letters of revolutionaries like Kesari Singh Barhat's political agent into English.

However, his active involvement in the freedom movement brought suspicion upon him, especially when Harisingh Goshalian was appointed as the Prime Minister of Kota State. Goshalian wanted to eliminate Dr. Sharma's influence in the administration, viewing him as an obstacle to his power in Kota. As a result, Dr. Sharma was sent back to the education department and demoted to the position of vice-principal at Herbert College under Dr. V.P. Batta.

Despite these challenges, Dr. Sharma remained steadfast in his political beliefs. After India's independence in 1947, he joined the Swatantra Party and contested and won the Jaipur Municipal Council election on the Swatantra Party ticket against the Congress. He became the chairman of the Municipal Council.

Throughout his life, Dr. Sharma's political views were deeply settled, reflecting his strong principles and unwavering commitment to the nationalist cause.

Dr. Sharma was a staunch supporter of Indian culture, and his lifestyle, food habits, ethics, and dress were all deeply aligned with these cultural values. He exemplified the Guru Shishya Parampara (teacher-disciple tradition) and believed in the power of a teacher to guide students from darkness to light. He was always ready to assist and solve the problems of his students, earning immense respect and admiration from them. His dedication to teaching was exemplary, and he prepared students not just for classroom learning but for life itself. Dr. Sharma inspired his students to read extensive books and encouraged research work at an advanced level.

In December 1956, in the inaugural address of the first session of the Rajasthan University and College Teachers Association (RUCTA), Dr. Sharma defined the dignity of a teacher and said, “Let every teacher be such a beam of knowledge whose shining rays illuminate the environment around him that people automatically bow down before him.”

His students took immense pride in being his disciples. From the first year of their studies through to M.A. and even Ph.D. levels, Dr. Sharma tailored his teaching to suit each student's level of knowledge and understanding. Every student who had the privilege of learning from him was deeply influenced and became a better person under his guidance.

Dr. Sharma's lessons extended far beyond the confines of the classroom; they were life lessons. He consistently encouraged his students to delve into substantial literary works. Both B.A. and M.A. students were well-versed in the works of scholars like Hedge, Hazen, and Fischer, thanks to his guidance.

For M.A. students, he went a step further by preparing them for research work. During his time, M.A. dissertations were of such high quality that they were akin to Ph.D. level research. Students

were required to visit the Archives Department and diligently search for records, facts, and source materials to support their research

As a teacher, he held a high standard of punctuality and remembered the names of most of his students throughout his life. Dr. Sharma's lectures were so captivating that students eagerly attended, and he never missed a class, no matter how urgent the task. He treated students like his own children, which further endeared him to the student community. He offered help and guidance to researchers from outside and always had a humanitarian and cooperative attitude towards the poor and disadvantaged.

Dr. Sharma's dedication to education extended beyond the classroom, and he actively worked for the upliftment of poor students, providing them with financial assistance and support. He displayed a strict exterior but had a pure heart and a compassionate nature. Throughout his life, he remained devoted to his family members and selflessly served others, leaving a lasting impact as a true inspiration to all who came into contact with him.

8. Death

Dr. Sharma's physical presence merged with the five elements on April 1, 1982, after being ill for three days. Rajasthan was undoubtedly blessed to have such a remarkable historian and a man of his time. Although Dr. Sharma is no longer with us, the history he wrote will continue to illuminate the path for historians for generations to come. His legacy and contributions to the field of history will forever remain an inspiration to all who seek knowledge and truth.

Chapter 2

Dr. Mathura Lal Sharma – Masterpiece

Dr. Mathura Lal Sharma was a profound scholar of history, a unique figure of his era, and a luminary in the world of history. His scholarly writing brought new life to historical facts, uncovering previously unknown and obscure information. Dr. Sharma's work exhibited complete clarity and truthfulness, and he approached the task of history writing with utmost honesty. His writing style possessed a wonderful charm, captivating readers like a novel, and his magical language kept readers hooked from beginning to end. Dr. Sharma's use of simple and easy language, avoiding ornamental styles, made his writing a jewel of clarity and effectiveness.

He was a man of integrity, never attempting to distort historical facts, and his devotion to history and research made his life a symbol of sacrifice. With indefatigable diligence, amazing talent, high-grade education, exploration instinct, selfless self-sacrifice, enchanting humility, true saintliness, and sattvic simplicity, he carved a dignified place for himself in society. Dr. Sharma's compositions demonstrated a profound mastery of the art, and he received special respect in the Rajdarbars of Jaipur and Kota, earning a prestigious position.

1. Writing

The style, language, and historical authenticity of Dr. Sharma's history books stand as an iron pillar of inspiration for generations, ensuring his influence remains timeless, and his works become historical heritage for historians inspired by his writings.

Through his writings, articles, letters, and thoughts, Dr. Mathura Lal Sharma provided a new direction to history, unleashing the power of ideas to influence society positively. He was a gifted orator and an immortal writer, satisfying the thirst for knowledge among his audiences with his pithy speeches and captivating writing.

2. Language

Regarding language, Dr. Sharma's simplicity and effectiveness were evident, regardless of whether he wrote in Hindi or English. He used words wisely, prioritizing clarity and comprehension, and the reader easily understood his works. He employed idiomatic language to great effect, adding depth to his descriptions.

Dr. Sharma's style was simple, interesting, comprehensible, and heart-touching. He never compromised on facts, avoiding fictional elements and providing valuable material for students. His books and translations resonated well with students, offering both knowledge and spice related to the subject.

Though his language was mostly simple, it might have been more complex in certain subjects, yet it remained understandable. Dr. Sharma's attention to words related to each subject, his idiomatic expressions, and his usage of pure and modified Hindi showcased his mastery over language.

While his writings had some shortcomings, particularly when commissioned by courts, which may have impacted their historical authenticity, other works remained highly credible and respected among historians. Dr. Sharma's dedication to historical facts and extensive research earned him a place of prominence among modern historians.

In conclusion, Dr. Mathura Lal Sharma's contributions to history and his impressive writing style have left an indelible mark. He continues to be a significant figure in Indian history, inspiring generations of scholars with his authentic and impactful works.

Chapter 3

(I)

History of the Kota State

History of Kota State

Dr. Mathuralal Sharma is widely regarded as an eminent historian, devoting his life to the study, teaching, and research of history. He earned fame in the historical world by shedding light on many obscure aspects of history with his pen. Dr. Sharma was prolific, writing dozens of history books, translating various works, and composing research books. One of his well-known research books is the "History of Kota State," which he wrote early in his career. Though he lacked extensive writing experience at that time, his hard work and dedication are evident in the book, showcasing the culmination of his mature writing and the efforts he put into it.

The "History of Kota State" is divided into two parts. The first part comprises 359 pages of history- a geographical description of Kota State, archaeology, origin of Chauhans and a history of the working period from the reign of Rao Ratan Singh to Maharao Durjan Shaal after the establishment of Bundi state. The last chapter of the first section deals with the severance of relations with the Mughals. The second part starts from page 361 with the rise of Marathas and contains a detailed description of the working period until Maharao Umaid Singh. Both the parts were printed in Samvat 1996 itself by Kota Printing Press, Kota.

Dr. Sharma listed numerous sources at the beginning of the book, demonstrating his commitment to authenticity and historical accuracy. While some shortcomings may be present due to his initial lack of experience, his later D.Litt. studies under Professor Dhruv enabled him to better understand the nuances of history.

However, some criticisms regarding historical authenticity have arisen concerning Dr. Sharma's connection to the Kota Darbar (court) while writing the history. It is suggested that this association might have influenced the narrative, possibly leading to the suppression of certain facts or the glorification of Kota State. Dr. Sharma himself acknowledged his responsibility for expressing opinions based on his studies, but historical writing demands reliance on authentic facts, not personal assumptions.

Dr. Sharma writes in the foreword to this book:

"The incidents have been mentioned on the basis of the established texts and government papers. And they have been cited as such in place. The opinion expressed on the situations and persons has also been done on the basis of study but for that only I am responsible."

The use of honorifics like "Ji" to show respect towards specific individuals, especially royalty, has raised questions about biased vision in historical writing. The unbiased portrayal of historical figures is essential for maintaining the integrity of history. However, it is noted that other historians have used similar honorifics in their state histories, following a certain style that may have influenced Dr. Sharma's approach in writing the "History of Kota State." His book was written with the support of Kota Darbar. No matter how much hard work Dr. Sharma had done in this history writing, the assumption is that he might have failed to express the flaws of Kota State due to lack of facts provided .

Dr. Sharma's writing skillfully introduced readers to the political, economic, social, geographical, archaeological, and cultural aspects of Hadauti Anchal (the region of Kota). He collected relevant material related to Kota State and crafted it into history, earning gratitude for his efforts. His unique ability to extract history from account papers of Jamabandi, Aadsatta and Kharti set him apart from others. It is important to understand history within its context and time, appreciating its original sentiments, rather than imposing modern standards upon it.

The chapter at the beginning of the book details the sources used, categorizing them into six parts, showcasing Dr. Sharma's meticulous approach to historical research.

1. **Old office**
    a. Under this, Kota State Office, Munshikhana, Mahkama khas Kota, Office of Thikana Kotri are the main ones.
2. **Archaeology**
    a. Under this, inscriptions, ancient temples, buildings, coins, copper plates etc. are important.
3. **Bhats Books and handwritten and published history**
    a. In this, the history of Thakur Laxman Daan, Todd- Rajasthan, Vansh Bhaskar, Charitra Ratnavali, Vansh Prakash, Udaipur's history are important.
4. **History of Persian written in Mughal period**
    a. Iqbal Nama, Tujuke Jahangiri, Badshahnama, Amle Saleh etc. are prominent in this.
5. **Office of Peshwas, History of Maratha Kingdoms**
    a. In this, the history of Indore Gwalior, selections from the Peshwa office etc. are important.
6. **Modern history written in English language**
    a. A History of Marathas, History of India (Sir H. Eliot), History of Aurangzeb (Sir Jadunath Sarkar), Jahangir (Veni Prasad), Later Mughals (William Irwin) etc. are the main ones.

Overall, Dr. Mathura Lal Sharma's writings are considered authentic and valuable when compared to contemporary historical writers, and his contributions to the field of history have left a lasting impact.

Dr. Mathura Lal Sharma's work on the history of Kota state involved meticulous research and the use of various auxiliary materials. He examined inscriptions, ancient temples, buildings, coins, copper plates, and other historical artifacts to gather valuable insights into the social, political, religious, and cultural aspects of the region. Dr. Sharma gave considerable importance to historical sources, carefully evaluating their usefulness and authenticity. He writes:

"The oldest inscriptions have been found in Barwa village near Anta. Which appears to be of Vikram Samvat 295. Some are important inscriptions of the fifth, sixth, eighth, ninth, eleventh and twelfth centuries and thereafter hundreds of inscriptions of each century which cannot be ignored. The writings from the second to the fourteenth century are related to the Rajput dynasties like Maukhari, Maurya, Gupta, Nag, Parmar, Medh etc. Some inscriptions from the fifteenth to the sixteenth century have also been found of the Khinchi and Godh Rajputs."

It is clear from the above description that Dr. Sharma has closely studied the inscriptions from the second century to the sixteenth century and examined their utility. Throughout his writing, Dr. Sharma highlighted the significance of ancient inscriptions. He also observed that some offices, like the Munshikhana, contained old papers but lacked organization, while others, such as the Thikana Sarola office, were well-organized and secure.

In describing the geography of Kota state, Dr. Sharma provided a vivid depiction of its location, natural terrain, fertile and barren areas, mountains, rivers, and climate. He also discussed the crops grown in different regions and offered a comprehensive sketch of Kota State. Dr. Sharma's affection for his homeland and its people is evident in his detailed descriptions.

However, there are certain criticisms regarding the use of certain auxiliary materials. For example, he included Vanshbhaskar, which is not considered an authentic source. Additionally, some aspects of geographical analysis require further exploration, such as the importance of Kota Dara as a crucial route in that era and its significance in historical events involving Mughals, Marathas, and Pindare.

Despite these potential shortcomings, Dr. Mathuralal Sharma's dedication, hard work, and the abundance of supporting materials make his work on the history of Kota state commendable. His writing sheds light on significant aspects of the region's history, making it a valuable contribution to historical studies.

Describing the geography of Kota state, the author has given a very vivid description of the location, the natural terrain, the fertile and barren parts, the mountains, the small and big rivers, and the climate of Kota state. Where he has mentioned big rivers. At the same time, small rivers like Kulon Newaj and Anderi have also been described, with which even the people living in the adjacent area are not familiar until date. Dr. Sharma has also given a description of which crops are grown, when and where, as if he has drawn a sketch of Kota state. The important reason for this was that Dr. Sharma was a resident of Kota, and as such he had great affection for the language, the land, the environment, and the residents. However, much geographical analysis still remains to be done. At that time, Kota Dara was the main route, and there was a way to go from Delhi to Maharashtra through the pass of Kota. Mughals, Marathas, and Pindare used to loot from wherever they came out and provide food to the army. Due to the fear of looting, utensils were made of clay in the villages until independence. Vegetables and pulses were also made in earthen handi (cooking pots). This too needs to be discussed.

However, the population description presented by him is confusing. If any other historian had described it this way, it could have been attributed to a lack of information. Yet, Dr. Sharma, being a native of the area, inexplicably omitted the name of the exploitative caste that has endured for centuries. He writes:

“The descendants of the Aryan and Scythian races reside in the state of Kota. Gurjars, Meenas, Karads, etc. seem to be descendants of Scythians or Gurjars and Hunas. Aryan blood is probably more in Kshatriya, Brahmin and Vaishya. Castes like Bhil, Chamar, Bole etc. seem to be Dravidian.”

In his research book, Dr. Sharma provides authentic information about various castes that have remained unchanged over time. However, he deliberately avoids mentioning the Sahariya caste, despite it being unique to Rajasthan and not found elsewhere in India, particularly in the border areas of Madhya Pradesh. This caste is mentioned in historical records, such as "Annals and Antiquities of Rajasthan" by Colonel Tod.

Dr. Sharma, being well-acquainted with this caste due to his residence in the area, could have shed light on their plight. The Sahariya caste, deriving its name from the Persian words "Sahra," meaning forest, and "Sahari," meaning Kaleva, settled in the forests after migrating from the desert. While many forests have been cleared for economic purposes, remnants of these once dense forests still exist, serving as a reminder of their past. Basically, it can be Bhil caste only. But the Bhils consider them inferior, as there is a ban on intermarriage. Where Bhil wears a bow, Sahariya wears an axe. The Sahariya caste has always been a victim of exploitation. Even during the period of Kota Darbar, this caste used to live in the areas of Shahbad, Kelwada, Kishanganj etc., which are nowadays in the Bara district of Rajasthan. This caste was highly exploited even during the period of Kota Maharajas. Their social level was very low, there were dense forests in their areas, and these forests were full of wild animals. The people of this caste knew how to hunt

very well and knew how to avoid lions during hunting. Therefore, when the court used to go hunting in the forests of Shahbad, then these people of Sahariya caste were used as harke (assistance in hunting). It is worth remembering that in the Shahbad Kishanganj area, those dense forests have now been destroyed for monetary benefits. But the vacant areas of the forests and the stumps of trees in between still remind us of the huge forests. Even today, there are people alive in this area who have seen the dense forests with their own eyes. This caste lives here even today. Many efforts have been made for their upliftment. Crores of rupees have been spent on their upliftment schemes by the state government. However, even after 50 years of independence, this caste is a victim of oppression and exploitation by more influential people and live like bonded laborers. But if we look at the other side of the coin, we find that despite the efforts of the government, these castes do not desist from giving up their traditional habits. As a result, they do not develop. Houses were built for the Kalbelias by making plans worth crores of rupees, and the government's efforts to provide stability to them went awry when not even a single Kalbelia ended up living in these houses. Similarly, Sahariya has also been a free caste roaming in nature but it was necessary to throw light on its social life. Great justice would have been done to history if the author would have provided information about this caste in his research book.

In the book Dr. Sharma extensively explores the archaeology of Kota state in his research, delving into ancient temples, inscriptions, and idols. He took immense pride in unearthing information about Kota dating back to 328 AD when yagna (rituals) were performed by Raja Bal and his four sons near Barwa village of Anta Nizam and established four yupas (pillars with inscriptions). Dr. Sharma's meticulousness allowed him to read contemporary inscriptions, a significant achievement in itself.

Similarly, the Shiva temple of Char Chauma has been recognized as a quintessential representation of Gupta art. The author also delves into the history of the eighth century by describing three other temples: the Ganesh temple, the Vishnu temple, and the Shivling, near Sarthal. These temples serve as poignant testimonials to that era.

The Shiva temple of Char Chauma has also been described as a representative of Gupta art. The same three temples Ganesh temple, Vishnu temple and Shivling near Sarthal have been described, which testify to the history of the eighth century. The inscriptions found in Koshvardhan (Shergarh), attributed to the Pawar kings, serve as a vivid reminder of that particular historical period. Furthermore, the author's detailed descriptions of the idols in Ganeshganj and Krishnanivas, as well as the ancient Bhand Devra temple in Ramgarh, referred to as a smaller counterpart to Ajanta and Ellora, not only highlight the depth of the author's historical research but also vividly bring these historical treasures to life in the pages of his research book. These examples are truly exemplary and deserve special mention here. Dr. Sharma writes:

"The temple of Bhand Devra is a beautiful example of mature Hindu art. It is a high quality temple among Shikhar Bandh temples. Its Shikhar Mandap and Tauran pillars are all indicative of the best art. Almost half of the Shikhar has fallen, but the remaining part reminds me of the beauty-style and splendor of the figure."

He also describes various temples and their architectural styles, offering vivid depictions that captivate readers and arouse curiosity about these historical places, eliciting desire and eagerness to visit such historical places. Dr. Sharma's knowledge of ancient and medieval art, architecture, and music, particularly the Malkaus and Bhairavi ragas, contributes to his ability to vividly portray the artistic aspects of temples and sculptures.

In the chapter dedicated to the establishment of the Bundi State, Dr. Sharma recounts a tale of betrayal involving a marriage proposal by Jeta Meena and the treachery of Devi Singh. Though he

provides an engaging narrative, he interweaves historical facts with poetic embellishments. In the same chapter, he attributes the expansion of the Hada kingdom and the establishment of Bundi as its capital to Devi Singh. The marriage proposal by Jeta Meena to Rajput Raja Devi Singh was followed by a plan to halt the wedding procession in an enclosure and ignite gunpowder hidden beneath it, resulting in the death of many Meena individuals. This incident bears resemblance to the "Lakshagriha" event from the Mahabharata. However, it is important to note that gunpowder did not exist in India during the thirteenth century. The use of explosives in battles was first recorded during the clash between Babur and Sanga in the Battle of Khanwa in 1527 AD. Dr. Sharma himself acknowledges this fact in the history of Kota State. It appears that he has narrated this incident using poet Vanshbhaskar, which is a mixture of poetic and historical elements. While such storytelling enhances the interest of readers, it does not necessarily provide solid historical evidence.

Moving on to the establishment of Bundi State, which was ruled by Meenas at that time, Dr. Sharma writes that Devi Singh expanded the kingdom of Hada and declared Bundi as its capital. However, he does not delve into the historical background of the establishment of Bundi Nagar, which is essential since the history of Kota state starts from Bundi itself, with Kota being a part of the princely state of Bundi. Shedding light on the initial history of Bundi's establishment would have further piqued readers' curiosity, eliminating the need to search for additional information about it. Specifically, the establishment of Bundi by Bunda Meena, an important historical figure, was not covered in Dr. Sharma's book, which would have been valuable to include.

Moreover, while Bundi was founded by Meenas, the city of Kota was established by a Bhil named Kotiya. "Akelgarh and Asalgarh are places of Bhils only according to legends. It seems that leaving Akelgarh, Kotia Bhil may have settled Kota town for easy access to river water."

However, Dr. Sharma's book seems to be confused about the details about the establishment of Kota, which might need clarification and correction for accuracy.

Overall, despite the interesting incidents and narratives included in the book, Dr. Sharma could have supplemented them with more concrete historical evidence to provide a more comprehensive and reliable account of the region's history.

Regarding the establishment of Kota city, there seem to be conflicting accounts. In "The History of Kota State" on page 61, Dr. Sharma mentions that Kota Nagar was established by killing Kotya Bhil. However, in another part of the book, the author describes the battle between Jetsingh and the Meena community in 1274 over the right to Kota. This inconsistency leaves the historical facts about the establishment of both Bundi and Kota unclear.

Kota remained a part of the princely state of Bundi since its inception. However, after Raja Madho Singh's victory against Khurram during Jahangir's reign, Jahangir accepted him as a separate independent king of Kota in 1624. This marked the end of Bundi's hegemony over the Kota state.

Throughout the book, the author provides detailed information about the area, including small villages and princely states, which brings the history of Kota State to life. The significance of the Chambal River in Kota's development is evident, as the city's growth and economic prosperity are closely tied to the river. However, the book lacks clarity regarding the specific crops and economic activities that contributed to Kota's prosperity during the reign of Maharao.

In the historical context, the Rajput princely states faced challenges from various powers such as the Mughals, Marathas, and the British. This led to a competition among kings to appease the Mughal court and gain a higher mansab (rank). While Jaipur's king attained the highest mansab,

Udaipur Maharana did not participate in this race and refrained from seeking a place in the Mughal court.

During the period of Mughal influence, many kings feared the Mughal army and sought to demonstrate their submission by displaying images of mosques at the entrance of their kingdoms. This fear is evident even today in Kota, where embossed pictures of mosques can be seen outside the city walls, serving as a reminder of the past.

In conclusion, "The History of Kota State" is a voluminous book with both shortcomings and merits. It offers valuable insights into the history of the region, but some aspects, such as the establishment of Kota and Bundi, could benefit from further clarity and concrete historical evidence.

In his book, Dr. Sharma provides detailed accounts of the activities of various kings such as Rao Ratan Singh, Madho Singh, Mukund Singh, Jagat Singh, Kishore Singh, Raisingh, Bhim Singh, and Arjun Singh. These kings played significant roles in the Mughal army, serving the royal court and wearing the crown of Maharao throughout their lifetimes. Following the royal court's instructions, they stood steadfast in the battlefield and demonstrated unwavering loyalty to the Mughals. The Mughals cleverly utilized the Hada kings, granting them authorization to lead small administrative duties with varying responsibilities and troop sizes, which sometimes reached up to five thousand.

Despite being kings, some of them rarely visited Kota during their entire reigns. Moreover, these Maharao's died on the battlefield. Consequently, their ability to discharge their duties effectively towards the people of their state was hindered, as the complexities of battlefield situations often blur the judgment of even ordinary individuals, let alone rulers burdened with both military and administrative responsibilities.

The Kota state had a system of parganas (administrative units), each headed by three hereditary ancestral officers: Chaudhary, Kanugo, and Thakur. These officials were responsible for managing the parganas, safeguarding the public, and maintaining records of income and expenditure. Thus, the governance of the state largely relied on the ministers or employees of the kings. While administrative ups and downs were natural, there is no recorded history of any significant administrative crisis occurring in the Kota state during the absence of its rulers.

In his writing, Dr. Sharma does not highlight such potential flaws in the historical documents he obtained from the Kota court. However, eminent historians like Dr. Sharma could have provided more insightful commentary and assessments in the book, shedding light on the administrative aspects of the Kota state.

The book by Dr. Sharma clearly reflects the rule of the Mughals and the role of Kota Maharao under their dominion, as well as the subjugation of other kings. However, the author does not focus on the duty of Kota Maharao towards his people. While the description of wars and conflicts can make history interesting, it is equally important to provide information about contemporary conditions and the area's development. Dr. Sharma seems to have highlighted the bravery of Kota Maharao in battles without considering the context of their forced involvement in the Mughal army.

The writing style of Dr. Sharma is in line with his predecessors, such as Todd, Ojha, and Shyamal Das, who also followed a similar approach in writing history. There is still a need for more research on the contemporary social and economic aspects of history, not only in Rajasthan but at the national level as well.

On the positive side, Dr. Sharma's effort to present the history of Kota in a national perspective is commendable. By providing a detailed account of various wars, including wars of succession, he sheds light on the national political scene and emphasizes the significance of Kota and its king's contributions at the national level. The book's engaging narrative and interesting facts keep readers hooked, making it appealing even to those who are not typically interested in history.

The constant fear of attacks loomed over Kota Maharao, and his financial situation was so dire that he had to frequently borrow money from the Nandwana Bohars at high interest rates. Generations of Maharao struggled to repay these loans. The sources of income in the princely state were extremely limited, as evident in the historical records of Kota state. Consequently, Kota lagged behind in terms of architectural and artistic developments.

When viewed from a historical perspective, the fort walls of Kota are truly remarkable, showcasing world-class craftsmanship. The bastions of Ladpura stand as some of the tallest in the world. If we were to compare the city walls of Kota to those in India and Europe, Kota would undoubtedly hold a prominent position. While this aspect calls for further research, it raises questions about why such lofty bastions were constructed and why enormous cannons like the Jwalamukhi cannon were deemed necessary. It is apparent that these measures were driven by security concerns, but detailed explanations and descriptions remain elusive in historical records.

In conclusion, Dr. Sharma's book on the history of Kota State provides valuable insights into the region's past, though some aspects, such as the Maharao's duty towards the people and the character of certain kings, could have been addressed more comprehensively. Nevertheless, the book's national perspective, engaging narrative, and inclusion of intriguing facts make it a commendable work.

Dr. Sharma's writing style is commendable and ideal for historical records of that time. He beautifully captures the reign of Shah Jahan and the courage of Shivaji, offering a dignified perspective on the supremacy of Marathas and criticizing Aurangzeb's wrong policies. The way in which he has scripted this can be called a wonder of clever writing of an excellent writer:

"During the magnificent reign of Shah Jahan, as he embarked on the construction of a splendid throne adorned with precious gems that would leave the world in awe, in that same era, there was another significant figure, Maharaj Shivaji. He was born in Maharashtra and was driven by the ambition to not only challenge the might of the Mughal Empire but also to restore Hindu sovereignty."

Dr. Sharma has provided a distinct direction for Indian politics by eloquently highlighting the prominence of the Marathas and their unwavering patriotism. He fearlessly critiqued the misguided policies of Aurangzeb:

"The incursion led by Aurangzeb, the aggressor, sparked an unparalleled sense of nationalism throughout the Maratha community. As a result, Marathas in every village took up arms with resolute determination to safeguard not only the legacy of Shivaji's dynasty but also the land of Maharashtra."

Aurangzeb's rigidly discriminatory policies, including his imposition of the Jazia tax on Brahmins, provoked a sense of Hindutva among Hindus. As a consequence, Hindu influence surged to prominence in Indian politics, chiefly embodied by the Marathas.

Dr. Sharma's writings assert that the Marathas consistently obstructed the missions of Aurangzeb's forces. Ultimately, this tyrannical ruler, known for his antipathy towards Hindus, found himself compelled to negotiate a treaty.

“Aurangzeb, along with his son Azam and General Zulfikar Khan, led formidable armies that traversed the vast southern region in search of supplies and provisions. However, they encountered considerable difficulties. Small Maratha units began moving about, rallying local farmers and traders against the encroaching Mughal forces.

Aurangzeb and his army found themselves gradually engulfed by this upwelling wave of Maratha nationalism. Observing the precarious situation, Aurangzeb grew increasingly anxious and sought to initiate negotiations for a treaty.”

The Marathas required resources and finances to contend with the formidable Mughal Empire. To acquire these, the Marathas resorted to widespread looting across the country. Many Hindu kings, in their effort to safeguard their thrones, pledged allegiance to the Mughal ruler. Consequently, those Hindu monarchs who aligned themselves with the Mughals found themselves vulnerable to the wrath of the Marathas. Even the state of Kota was not spared from occasional Maratha incursions.

Following the reign of Aurangzeb, the Mughal court faced a period of decline marked by a series of ineffectual Mughal rulers. The Rajput rulers, including maharao of Kota, came to realize that the Mughal monarchs were incapable of shielding them from Maratha incursions. To safeguard their territories and thrones, they had, in the past, pledged their allegiance to the Mughals. However, as the Maratha power continued to rise in the east and exert its influence on the political landscape of India, the Rajput kings began to shift their focus towards the Marathas.

The rise of the Marathas and their increasing power in India led Rajput kings, including Kota Maharao, to turn their attention towards them. The Jaipur Sawai Jai Singh also sought friendship with the Marathas after the Marathas’ meeting with Udaipur Maharana, but they refused to equate Maharana with the Maharaja due to his history of serving Muslim emperors. Dr. Sharma's objective portrayal of the political dynamics of that time is commendable. Dr. Sharma's historical accounts extend beyond the history of the Kota State; they also encompass the Jaipur State. Remarkably, Dr. Sharma refrained from delving deeper into the Jaipur royal family's loyalty and subordination to the Mughals in the narratives of both states. Yet, it remains an undeniable reality that the reputation of the Jaipur royal family has been somewhat tarnished by their historical matrimonial alliances with the Mughals. Consequently, they do not command the same level of respect as many other self-respecting and patriotic Rajput leaders.

This is the underlying reason why, as the Marathas gained strength, they not only sought to embarrass Jaipur's Sawai Jai Singh with disparaging responses but also seized every available opportunity to humiliate him during their interactions.

Dr. Sharma depicts the reception of Bajirao by Maharao Durjan Shalji of Kota with realism, reflecting the political situation of the country, the state of the Mughal emperor, and the rise of the Marathas. Ultimately, Kota Maharao accepted the subordination to the Marathas in light of the prevailing circumstances:

“Positioning his army near Taraj, Bajirao demanded supplies from Maharao Durjan Shalji. Durjan Shalji had already experienced the formidable might of the Marathas. When Vipin Khan was surrounded by Marathas in forest , Durjan Shal attempted to provide assistance and he had

suffered defeats at the hands of Malhar Rao and the two prominent Maratha commanders, Holkar and Scindia. These Maratha leaders had already advanced with their armies towards the territories of Kota and Bundi.Durjan Shalji was also acutely aware of Muhammad Shah's feebleness and vulnerabilities. Consequently, upon receiving the message from Bajirao Peshwa, he deemed it prudent to extend a warm welcome and provide provisions for his army.”

Certainly, in Samvat 1794, the Kota state accepted the subordination of the Marathas. From Samvat 1795, Maratha officials started residing in Kota Nagar, and Kota Naresh began giving Khandgi (tribute) to the Marathas.

While Kota Maharao accepted the suzerainty of the Marathas, the Mughal emperor was in a dilapidated condition, and the political situation was uncertain. To maintain a coalition with both powers, Durjan Shaal decided to obtain a “sanad," a charter, from the Mughal emperor. Dr. Sharma writes:

"After the devastating and terrifying invasion of Nadir Shah, he issued decrees to all the Muslim and Hindu rulers of India, declaring that 'Muhammad Shah is my brother and representative, and all nobles should treat him with traditional subordination'. Even in its weakened state, the Mughal name still held considerable fear and authority over the people. Despite realizing the weakened central power, the rulers did not dare to openly defy the emperor. Hence, on Ashadh Sudi Panchami of Samvat 1798, Maharao Durjan Shalji sent a distinguished envoy to Delhi to obtain the royal summons by paying five thousand rupees as expenses."

Dr. Sharma has clearly stated that the Kota court was always in a precarious position, thus it needed to rely on external support. Taking into account the prevailing political conditions, Kota State sought to avoid enmity with both the Mughals and the Marathas in order to protect its kingdom. In essence, Kota Maharao had no choice but to compromise with both powers to safeguard the state.

However, after the rise of the Marathas, the political situation underwent rapid changes. The terror instigated by Holkar, Scindia, and Peshwa increased, resulting in numerous instances of looting in Kota Bundi. The Marathas demanded lakhs of rupees from Maharao whenever they were in need. Dr. Mathura Lal Sharma has extensively documented this in the history of Kota State. Reading about it, one gets the impression that Kota Maharao had practically submitted everything to the Marathas. Whenever a Maratha contingent passed through Kota state, they would extract something or the other, while the Mughal Empire was steadily declining. Dr. Sharma vividly described the misery faced by the royal court:

"After the reign of Muhammad Shah, had there been an exceptionally hard-working emperor, he might have been able to restore the lost glory of the Mughals. Unfortunately, Ahmed Shah ascended the throne, who had an extremely weak character and seldom showed glimpses of hard work. He lacked experience in governance and military operations, and most of his time was spent within a two kos (a unit of distance) place , where countless beautiful women resided."

Not only this, the economic condition of the Mughals also deteriorated gradually due to the inefficiency of the rulers, resulting in a huge shortage of money for governance. Dr. Sharma has provided a very accurate description of the economic plight:

"When the soldiers of the royal palace were not paid for a year, they tied a donkey and a bitch at the door of the palace. When rich people used to come to the fort, they were told to salute them first as the Nawab Bahadur and Hazrat Udham Bai."

In the history of the state of Kota, Dr. Sharma has given a very detailed and clear picture of the politics of the whole of India. He writes about the plight of the royal family:

"Emperor Alamgir II used to remain immersed in despair and anger. He had only been on the throne for six weeks now. During this period, the poverty took such a severe form that he did not have any vehicle to go from the fort to the Jama Masjid to offer Eid prayers. All the stores in the palace were lying empty. The soldiers had not received their salaries for three years. The horses of Risale had been sold, and there were no clothes on the bodies of the pedestrians. When Alamgir II celebrated his birthday, a terrible picture of his desperation appeared in front of the people. In place of the precious Mayurasana, there was a wooden post on which there were only pictures of diamonds and jewels."

In such a grim situation, when the royal court was not even able to save its prestige, Dr. Sharma writes that Ahmed Shah Abdali attacked Delhi. Dr. Sharma deserves praise for beautifully describing all the events of the immediate time and incorporating the history of that period into the "History of Kota State." Ahmad Shah Abdali looted heavily in Delhi, and the ruler who was supposed to protect the state was unable to protect even himself. This raises questions about the fate of the common people and their ability to fight against Abdali's army. As a result, Abdali's army wreaked havoc, and Dr. Sharma describes it as follows:

"Intizam Khan demanded two crore rupees from the Wazir, and when he expressed his inability, he was threatened with being put on the “katth”. To save his life, he said that my mother Sholapuri Begum knew about my father's hidden money. This old woman was the daughter-in-law of one vazeer, the widow of another, and the mother of the third. She was dragged before Ahmad Shah and threatened that iron pegs would be hammered into her hands if she did not reveal the secret. And when she regained consciousness, she revealed the buried wealth. Sixteen lakh rupees in cash and precious jewels were found when a hundred men dug it up. Then more searches were made. Distinguished women were stripped naked and brutally treated."

Abdali and his army indeed looted this country extensively, plundering the dignity of innumerable women, and taking away a significant amount of wealth when they left:

"Abdali took with him about nine crores of rupees in cash and innumerable goods. The booty was so extensive that it was loaded on twenty-eight thousand camels, elephants, mules, and carts. Additionally, twenty thousand horses were also loaded, while the horsemen marched on foot. The luggage of Muhammad Shah's wife was separate, loaded on two hundred camels."

The disunity among the rulers of this country provided opportunities to foreign invaders, leading to repeated instances of heinous loot. Historical figures like Nadir Shah, Ahmed Shah Abdali, and Mohammad Ghaznavi looted the land extensively. The British later exploited India completely, leading to its downfall from the golden era it was once known for in history. This was due to the power of foreigners but also the mutual discord among ourselves played a significant role.

During the time when Mughal power was declining, the Marathas expanded their influence across various regions of India including Rajputana, Bangal, Bihar, Delhi. Dr. Sharma succinctly presents the national scene by commenting on the Maratha Empire's expansion:

"From Attock to Cuttack and across the entire South country, the Marathas roamed. In some places, their power was established, while elsewhere, they spread terror. There was no part of the country that was not touched by the Marathas' presence."

However, after the Marathas were defeated in the Battle of Panipat by Ahmed Shah Abdali, the political situation in India underwent a rapid change. Dr. Sharma writes:

"Hearing about the defeat of the Marathas in Panipat, almost all the Rajput princely states turned against them. The Rajput princely states situated between Rajputana and Malwa became independent. A Rathor army leader of the King of Kota defeated the Maratha officers from the fort of Gagron. The Maharana of Mewar refused to pay chauth (taxes) to the Marathas. King Madho Singh of Jaipur attempted to drive away the Marathas from Rajputana. The Peshwa died a few days later, mad after the defeat."

After the Marathas left their states, the Rajput rulers, observing the changing dynamics, became determined to drive them out. These rulers had been terrorized by the Marathas' looting and were waiting for an opportunity to act.

Most of the Rajput kings in Rajasthan had accepted Mughal suzerainty, and they fought alongside the Mughals in their victorious campaigns against their enemies, whether they were of the same race, caste, or community. However, as the Mughal power weakened, these Rajput kings began to fight amongst themselves for their own selfish interests. Long-standing enmity existed between the states of Jaipur and Kota. Sawai Jai Singh, Ishwari Singh, and Madho Singh, who were the Jaipur kings, held a deep grudge against Kota. Ishwari Singh and Madho Singh even launched attacks, but Kota always emerged victorious. One significant battle in this sequence was the Battle of Bhatwara, which Dr. Sharma described very interestingly. It was a war between the forces of Kota and Jaipur, and Kota emerged victorious, showcasing the military prowess of Kota in Rajputana.

In the Battle of Bhatwada, Dr. Sharma highlights the amazing courage and valor displayed by Jhala Jalim Singh from Kota, leading to victory. However, Sir Jadunath Sarkar's account differs, stating that the battle actually took place between the armies of Holkar and Madho Singh. Dr. Sharma's research-oriented approach is evident as he clarifies the struggle's location based on official papers, historical accounts like that of Thakur Laxman Das, and popular legends, firmly establishing that the battle occurred in Kota and Jaipur, and that Jhala Jalim Singh played a significant role. "The government's statement is based only on the letters of the Marathas, who glorify their own deeds. It is proved from the official papers of Kota State, from the history of Thakur Laxman Das and from the popular legends that the battle of Bhatwada took place in Kota and Jaipur, Jalim Singh gained fame in it and many chieftains of Kota state were killed in this battle.”

Even after the defeat of the Marathas in the Battle of Panipat, the subordinate kings under them lacked the strength to compete with the Marathas effectively, including the situation in Kota. Dr. Sharma provides a comprehensive account of the various taxes imposed to appease the ever-increasing demands of the Marathas, such as Chauthan, Naradhi, Thoda Barad, Bighodi, among others. This meticulous detailing reflects Dr. Sharma's thorough research.

Regarding the administration of Kota, Dr. Sharma describes an unprecedented change that occurred from the reign of Maharao Ummed Singh and continued during the reigns of Kishore Singh and Ram Singh. Guman Singh enlisted the services of Jhala Zalim Singh for diplomatic victories over the Marathas. Jhala Jalim Singh became a trusted advisor of Gumansingh Ji and was appointed as the protector of Ummed Singh upon his death. With his intelligence and tact, Jhala Jalim Singh effectively assumed control of the administration, and Ummed Singh's power became nominal.

Dr. Sharma highlights the critical situation in Kota and the lingering fear of the Marathas. Ummed Singh's inexperience and weakness as a ruler are evident, which led to the rise of Jhala Jalim Singh's influence and control. Ummed Singh was only ten years old when he took over the power . Undoubtedly, Ummed Singh did not know the ability to run the government, to control the situations, to deal with the problems. That is why a military officer was sitting as a surveyor and such a surveyor who established his son Madho Singh and grandson Madan Singh. Not only this, the situation worsened to the extent that to remove Madan Singh from Kota, a separate princely state was arranged by dividing Kota into pieces. That was called Jhalawar State. While Dr. Sharma acknowledges the merits of Jalim Singh, he seems to have omitted or downplayed the administrative weaknesses of Umaid Singh, Kishore Singh, and Ram Singh. Describing the merit of Jalim Singh, due to which he became the surveyor of Kota State, Dr. Sharma writes:

"He was as clever as he was courageous and mighty and as much a diplomat as he was a conspirator. So he had full faith in his power. He used to guess people's intentions very quickly."

It is crucial for historians and researchers to carefully analyze historical texts, cross-reference information, and critically assess the narratives to gain a comprehensive and accurate understanding of historical events and figures. Mistakes and omissions in historical accounts can lead to misinterpretations and the need for further research and verification.

Jalim Singh was a complex and multifaceted personality. He displayed immense courage, strength, and diplomatic skills, making him a formidable figure in the region. He was quick to discern people's intentions and adept in handling potential threats. Through his diplomatic maneuvers, he eliminated those who posed even the slightest danger to him, whether by orchestrating killings or exiling individuals, as seen in the cases of Maharaja Swaroop Singh and Jaskaran.

Despite his ambitious and assertive nature, Jalim Singh's rise to power was marred by unethical actions, including Swaroop Singh's assassination. This might have left him haunted by the fear of retaliation, as he knew that many people harbored ill intentions towards him and were potential threats to his life.

Despite being brave, diplomatic, and efficient in his administrative roles, Jalim Singh also harbored a sense of fear and vulnerability due to the numerous conspiracies and enemies he had accumulated. These threats made him cautious and vigilant, always anticipating the possibility of an attack or assassination attempt. Jalim Singh used to be very upset and he used to say that he was tired of protecting himself. Sometimes he slept in an iron cage, the key of which he kept with himself.

In summary, Jalim Singh was a complex figure with a mix of strengths and weaknesses. While he displayed great courage, diplomacy, and administrative prowess, his questionable actions and the animosity he earned led to a constant state of fear for his life. His actions, both positive and negative, played a significant role in shaping his legacy in history.

One incident that showcases Jalim Singh's strictness and control over his family is when his elder son, Madho Singh, behaved rudely towards Maharaj Kumar Kishore Singh. For this perceived disrespect, Jalim Singh angrily imprisoned Madho Singh in Nanta, where he had to stay for three years.

Another instance depicts Jalim Singh's flattery and excessive display of devotion. When both Maharaj Kumar Kishan Singhji and Prithvi Singhji arrived at a temple and the floor was wet, Jalim Singh took off his own shawl to provide them a place to sit. He later claimed that the shawl had become a valuable item as it had the footprints of his Swami (the deity), and he took great pride in using it.

In the course of writing, Dr. Sharma highlights the weaknesses of Umaid Singh, the ruler at the time. This might imply that Jalim Singh's cunningness and manipulation allowed him to exert significant influence over Umaid Singh and effectively govern the state, while the actual ruler remained less involved in the administration.

Jalim Singh's reign was characterized by his shrewdness, pretense of loyalty, strictness with his family, and an overall atmosphere of fear and control. These aspects of his rule contributed to his long-lasting influence and dominance in the state of Kota.

Dr. Sharma's account reveals that Umaid Singh, the ruler of Kota, was well aware of his own weakness in comparison to the formidable power of Jalim Singh. Despite this, he couldn't oppose Jalim Singh due to the complex political situation at that time, as well as the constant threat of Maratha invasions.

Jalim Singh's ability and influence allowed him to control the state of Kota to such an extent that the army would even ignore Umaid Singh's commands if Jalim Singh gave some different commands to them. With his diplomatic skills, Jalim Singh managed to establish favorable relations not only with neighboring states, but also with the Marathas and the British, ensuring that Kota remained relatively unharmed.

Under Jalim Singh's guidance and protection, Umaid Singh grew up and witnessed firsthand the ferocity of Maratha attacks and the destructive invasions of the Pindaris. He understood that Jalim Singh played a crucial role in defending Kota from these repeated assaults. Additionally, Jalim Singh's military achievements, such as conquering Shahbad and controlling various parganas of Mewar, further elevated the glory of Kota.

Despite his immense influence, Jalim Singh showed great respect for Umaid Singh and did not make him feel helpless. He expressed his loyalty, stating that he would always seek shelter at Jalim Singh's feet and serve him faithfully.He said instead of revolting against Ummaid Singh, he will spend the rest of his life in devotion at Nathdwara.

In summary, Jalim Singh's ability to navigate complex political landscapes, establish diplomatic ties, and protect Kota from external threats played a significant role in the prosperity and security of the state. Umaid Singh recognized and appreciated these contributions, maintaining a loyal and respectful relationship with Jalim Singh throughout his reign.

Dr. Sharma's account provides an intriguing perspective on Jalim Singh's character, portraying him as a clever and ambitious figure who skillfully maintained the public's attachment to him by pretending to be a devoted servant while actually seeking complete independence and power. Despite his diplomatic abilities and influential connections with neighboring states, Marathas, and the British, Jalim Singh faced opposition from Kishore Singh, Umaid Singh's son.

Kishore Singh was a self-respecting and brave warrior who desired real power and rule over the state, unlike his father Umaid Singh, who accepted the dominance of Jalim Singh and his son Madho Singh. Kishore Singh refused to be satisfied with just a nominal title and sought to gather military force to challenge Jalim Singh's authority.

Jalim Singh's character remains enigmatic, as Dr. Sharma points out. Colonel Tod was a highly astute politician and a keen reader of others' minds. Despite having extensive interactions with Jalim Singh, he too found it difficult to fully comprehend him. He seemed to combine self-devotion with selfishness, making it difficult to decipher his true motives. His actions and personality were well-suited for the turbulent times of the 18th century and were instrumental in shaping the fate of the state of Kota.

After Jalim Singh, his son Madho Singh succeeded him as the Faujdar of Kota, and eventually, Madan Singh, the third generation of Jalim Singh, led the state to the brink of partition, creating the separate princely state of Jhalawar. The consequences of the mistakes made by the Kota rulers were severe.

Dr. Sharma's history of Kota State also delves into the events of the Indian freedom struggle of 1857. The revolution of 1857 was the first fight of the people of India on the way to India's independence. It can only be said that due to some flaws and lack of mutual understanding, the whole of India could unite and participate in this struggle. As a result, the resourceful army of the British suppressed this revolution. He highlights the uprising as a pivotal moment in India's path to independence and emphasizes the mutual mistrust between the Indians and the British during the rebellion. The Kota Contingent's mutiny and the killing of Major Burton are described in detail, showcasing the fearlessness of the revolutionaries and the British officers' attempts to maintain loyalty. The account illustrates the complexity and intensity of the struggle between the two forces during this historic period. Maharao Ramsingh was the king of Kota at that time, which is when the whole of Rajputana was under British rule. Therefore, the British kept a close watch on the various cantonments of Rajasthan. Major Burton was sent to Neemuch from Kota to curb the possible rebellion of the army there. By the time Major Burton returned, the seeds of rebellion had already sprouted in Kota. So, Kota Maharao asked Major Burton to take refuge in the palace itself, whatever may be the sentiment behind it, but Ramsingh knew that anything could happen to Burton and in such a situation the Kota court could be in trouble. On the other hand, Major Burton also knew that this was a time of great disaster for the British race and any moment could bring the message of death for him. However, he did not accept Ramsingh's insistence to stay in the fort. Dr. Sharma writes:

“Major Burton was a very fearless and brave soldier. Despite experiencing danger everywhere, he used to consider it contrary to his self-pride to hide in the palaces for the sake of saving his life. The King of Kota also told him that he should stay in the palaces of Nante but he did not accept this either. The Kota Darbar bade farewell to the Major after formalities of gifting betel leaf and perfume and went to the agency bungalow.”

The mutiny of 1857 was nation-wide. This was a time when the princely states were at unease, the revolutionaries were also fearful and the British, being all powerful, were still shaken by the rebellion taking place.

Dr. Sharma's detailed account of the events surrounding Major Burton's murder in Kota is indeed impressive. He provides vivid descriptions that make it seem as if he witnessed the events firsthand, demonstrating the depth of his research and historical expertise. The bravery and determination of Major Burton and his sons, as well as the fierce resistance of the rebels, are brought to life through Dr. Sharma's narrative. Major Burton was surrounded by rebels and was helpless. Dr. Sharma again describes naturally and writes:

"When the mutineers saw that the guns did not work, they directed their cannons towards the bungalow. When Maharao Ram Singh Ji heard this news, he himself started riding on a horse to

protect Major Burton. At that time, Ajitan Nabi Sher Khan held the bridle of the horse and said, "What are you going to do? The whole army is against, the cannons of the city wall have been captured by the rebels. The soldiers are mostly rebel Muslims. There are only a few Rajputs who are not sufficient. Seeing this terrible and unfavorable situation, Maharao Ram Singh went back to the palace."

Dr. Sharma has given such a graphic description of the murder of Major Burton. He has exposed the nuances of history by presenting a lively form of Major Burton's helpless position against the rebels and Ramsingh's loyalty towards the British in adverse circumstances. After reading it, it seems as if Dr. Sharma is an eyewitness of the Major Burton massacre. Such a clear description can only be called a proof of his high level research.

"Inside the bungalow were Major Burton and his two sons. He was accompanied by a patriot Veer Sebari. For four hours the bungalow was showered with heavy shells and bullets. The four brave men defended themselves with extraordinary patience and courage. At last the mutineers took the bungalow. When Major Burton saw that the situation was hopeless, he offered to surrender and put a condition that the lives of his two sons should be saved. But the brave youths did not accept this and wanted all four to be killed. Simultaneously, one should die. In the meantime, the rebels entered the bungalow by taking the stairs. They reached the terrace and killed Major Burton and his two sons with swords. Major Burton's head was paraded in the city and then blown up by cannon."

Kota Maharaos always served with body, mind, and wealth whether the rulers were Mughals or the British and tried hard to win their trust. But still in Gadar, the British looked at the Kota court with suspicion.

"It is clear from the treatment meted out to Maharao Ram Singh in the court of Agra that the British officers could not believe that the Kota court had tried their best to save Major Burton. Bhavani Das must have said that Maharao Ramsingh Ji himself was locked in the citadel, the rest of the city was in the hands of the rebels, the guns were facing the citadel, the citadel was shelled and the marks of the bullets were also present on the buildings of the citadel. For the protection of Major Burton, the Darbar wanted to nominate a Rajput Sardar, but he did not feel the need for it. Still, these able officers could not believe that the King of Kota would have made every effort to save Major Burton."

While the Kota Darbar fought with the rebels more than their capacity and remained worried for the safety of Burton, even after the British's hopeful help, Kota could not get anything except mistrust. Be that as it may, the people of Kota participated in Gadar (mutiny) with enthusiasm and Dr. Sharma gave a very accurate depiction of Gadar in his book. In fact, the role of Kota in the freedom struggle of 1857 will always be remembered.

The struggle in Kota during the 1857 uprising involved key figures like Lala Jaidayal, Mehrabkhan Pathan, and Israr Ali. Israr Ali, the son of a devoted follower of Maharao Kishore Singh, had previously faced hardships alongside his master during their journey to Delhi. Despite his earlier loyalty to the king of Kota, he joined the rebels and fought against him, showcasing the complexity and emotions surrounding the freedom struggle of 1857.

Dr. Sharma's meticulous research is evident in the portrayal of historical figures and events. His account highlights the courage, determination, and loyalty of individuals, while also shedding light on the intense struggle between the British and Indian forces during this significant period in India's fight for independence.

Tired of Jalim Singh, when Kishore Singh Ji and his king reached Delhi in distress via Bundi, Mathura, and Vrindavan, Israr Ali was with him. He also faced many calamities along with his master and fought valiantly in the Mangrol war. The son of such a loyal man also came under the influence of the rebels and fought against the king of Kota with his subordinate army. Therefore, it is surprising that where Dr. Sharma should have praised Israr Ali's patriotism, he put a question mark on his loyalty.

It is essential to acknowledge that the mutiny of 1857 was a significant turning point in India's struggle for independence. While the rebels might not have had a clear objective or a national leader, their actions demonstrated the deep-rooted hatred against British rule in the hearts of Indians. The mutiny served as a stark reminder to the British that their control over India was not absolute and that the people were determined to fight for their freedom.

Dr. Sharma has written that in this mutiny, revolutionaries created a severe crisis in Kota.

"These people established their authority on the city walls and appointed Japta (army contingent) on the doors. That is why Rajputs could not come from outside to help the court. The rule of Kota Naresh (King) remained only inside the fort."

In this way, it is clear from Dr. Sharma's description that Kota Darbar's army and Kota King became helpless in front of the high spirits of the rebels. Ram Singh's rule remained in his house and there were not enough men left for the security of his stronghold. Again, Dr. Sharma has written on the dreadfulness of the riots:

"At this time mutiny had spread throughout North India. There was looting and anarchy everywhere. The Kota rebels had also deputed their men on all the roads of Kota. They did not allow the people of the opposition to come or go. People were apathetic and they used to come and go for their household work and they were also thoroughly searched. Kota Naresh's hawker, holding Kharita (written message or command), went out of Kota, somehow hiding, but eventually discovered that all the other roads were blocked. Then, he moved towards ‘Bhains Road’ and passed through the difficult jungles, avoiding the gangs of the rebels. But when the men of the rebels saw him while passing through the forest of Bhains Road, they got suspicious and he was captured. When the search was done, a message from the court was found. The poor man was beaten a lot and the Kharita was taken to Lala Jaidayal and Mehrab Khan.”

When these rebels heard about court orders in Kharita, they became extremely angry and they caught and imprisoned all those people who could read and write in Farsi and could’ve written that Kharita. In this way, the rebels openly opposed the king and the British government. They attacked the citadel and looted the city. Both the coal seller's mansion and Dan Malji's mansion were looted. The rebels and the king had many encounters.

"Both parties, while firing and hitting, reached from Kaithunipol to Patanpol. The rebels had a large army, many cannons, and plentiful gunpowder, but the Rajputs were fighting for self-defense while the rebels were fighting for self-interest. The Rajputs had more bravery and courage. Therefore, part of Kaithunipol and Patanpol were snatched from the rebels in a single day's battle.”

In conclusion, while Dr. Sharma's historical account provides valuable insights into the mutiny of 1857 and the history of Kota state, it is essential for readers to approach the text critically, taking into consideration the author's perspectives and biases.

However, the city was under the control of the opposing forces for an extended period. This uprising was meticulously planned, yet its objectives remained unclear. The rebel group lacked a

national leader and they faced resource constraints, making it inevitable that the British would ultimately prevail. The British did, indeed, emerge victorious and imposed severe penalties on the insurgents.

Nevertheless, this mutiny made it abundantly clear that there was a profound anti-British sentiment embedded in the hearts and minds of Indians. It underscored the fact that, sooner or later, the British would have to withdraw from the country.

After this, Dr. Sharma has described Kota's governance system, economic system, judicial system, changes in law and order, and Faiz Ali's governance reforms during British rule.

In ‘History of Kota state’ Dr. Sharma has written a systematic history of Maharaos of Kota. Separate critical interpretation of Maharaos’ administration, their policies, and their tenure is not possible. Therefore, on the basis of the following points, an attempt has been made to review the tenure of Maharao.

Dr. Sharma has eloquently described the valor of the kings of the Kota state in various accounts. It is worth noting that while Maharao may have utilized his courage to enhance the glory of the Mughals and further British interests, it is undeniable that Kota Maharaos stood as distinguished leaders of bravery in Rajasthan.

Rao Madho Singh, in particular, displayed astonishing courage during his lifetime. Because of his this reputation Madho Singh lead the forefront of the royal army to quell the Khajahan Lodi rebellion.

"Madho Singh Ji held command over the division of the imperial army that stood at the forefront. When Khajahan Lodi realized that Madho Singh Ji was unrelenting in his pursuit and resolute in his intent to vanquish him, he dismounted from his horse and engaged in direct combat. He fought valiantly, holding nothing back. In this fierce struggle, Madho Singh Ji advanced and ultimately pierced Lodi with his spears."

Dr. Sharma, through compelling evidence, has masterfully brought the valor of Madho Singh to life in his distinctive style. His meticulous work has rightly accorded the deeds of Kota Maharaos a significant place in history.

Describing the clash between Rao Ratan Singh and Madho Singh against Khurram in the succession war, Dr. Sharma wrote:

"Within this tumultuous struggle, Rao Ratan Singh earned widespread renown for his outstanding bravery. Madho Singh, too, actively engaged in the battle, exemplifying the true spirit of a Kshatriya warrior."

The description of Madho Singh's bravery in leading the royal army in suppressing the Khajahan Lodi rebellion and his achievements in other battles exemplify his courage and martial prowess. Similarly, the bravery of Rao Surjan, who defended Ranthambore against the Mughal siege, is also highlighted.

First, Rao Surjan snatched Kota from the Pathans and put an end to the 25-year rule of the Pathans. Rao Surjan captured Ranthambore with his muscle power. Dr. Sharma has presented the bravery and valor of Rao Surjan very well.

Mughal ruler Akbar had his eyes on Ranthambore which was a strong fort in North India. Even after a huge siege of six months, Akbar could not achieve much out of ruler of the fort. Rao Surjan. Mansingh, who was fighting on the side of Akbar, tried to convince Rao Surjan Hada to leave the fort. Dr. Sharma clearly writes the story of Rao Surjan's pride:

"When Mansingh told Surjan to bow down to order of the emperor, Rao Surjan got angry and put his hand on his mustache and said that he could have the right to the fort only after the complete Hada clan perishes."

In this manner, Rao Surjan not only showcased his valor but also upheld his ethnic pride, overall dignity, and self-respect. He only yielded to Akbar when he agreed to respectful terms like Akbar would not marry any of Rao Surjan's princesses,queens would not participate in Norouji (royal ceremony) and horses would not be stamped.

This conflict ultimately resulted in a win-win situation for both parties. Rao Surjan realized that a prolonged conflict with Akbar was not feasible at that time, and thus, through diplomatic negotiations and compromises on conditions, he managed to protect his state. In return, Akbar achieved one of his long-sought goals: securing a fort like Ranthambore.

Dr. Sharma has rightly lauded the bravery of the Hadas of Bundi with unrestrained admiration, stating, "Bundi was subjected to numerous attacks by the Sultans of Malwa, facing looting and even the conversion of two princes to Islam. Nevertheless, the Hadas remained steadfast and never submitted to the Muslims. Despite the rule of Kesarkhan and Dokarkhan in Kota for 26 years and their expulsion of Veeram, the Hadas held onto their hope, awaiting the right opportunity to reclaim their kingdom. Ultimately, Rao Surjan's triumph over the Pathans allowed him to retake Kota."

This saga of heroism displayed by the Hadas serves as an inspiration, and Dr. Sharma has done a tremendous service to historical writing by portraying every facet of this story with great clarity and detail.

Dr. Sharma's comprehensive account covers various facets of the rulers of the Kota State. Madho Singh, in particular, was renowned for his exceptional bravery. His valor was evident when he led the frontline of the army in quelling the rebellion of Khajahan Lodi. Furthermore, Madho Singh displayed remarkable courage during the sieges of Kandahar and the victories in Balkh and Badakhsha. These military exploits showcased the Kota kings' valor.

Dr. Sharma notes that while the state of Kota was highly regarded in the royal court, Madho Singh's relentless military engagements left him with limited time to focus on administration. Owing to his extraordinary courage and martial prowess, Madho Singh ruled over 43 parganas, commanded a contingent of five thousand mansabdars, and led a force of two thousand five hundred riders.

Rao Mukund Dev, who was the eldest son of Madho Singh, has limited recorded participation in warfare both before and after ascending to the Kota throne. Notably, during Mukund Dev's reign in 1649, Shah Jahan laid siege to Kandahar. In the historical account presented by Inayat Khan's Shah Jahan Nama, Mirza Raja Jai Singh and Raja Bittal Das are mentioned as figures in the siege of Kandahar, but there is no reference to Mukund Singh's involvement.

However, it is important to note that some historians, including the author of the history of the Kota State, dispute Inayat Khan's account, suggesting that he may not have been a direct witness to

the events in Kandahar. Instead, it is believed that Inayat Khan based his writings on Abdul Hameed Lahori's Badshahnama. Under this perspective, it becomes more plausible that Mukund Dev, who held the rank of an officer with three thousand mansabs and two thousand riders, did accompany the royal army to Kandahar.

In this context, Dr. Sharma's interpretation of the historical records appears to reflect his own positive viewpoint, as he raises the possibility that Mukund Dev did indeed participate in the campaign, and the absence of mention in Inayat Khan's account may be due to factors such as incomplete or secondhand sources.

In the case of Mukund Dev, while there is no mention of him participating in the siege of Kandahar, Dr. Sharma believes that historical accounts might not be accurate, and Mukund Dev could have been part of the royal army during the siege.

The bravery and valor of Kishore Singh are duly recognized, and the description of his battles and engagements showcases his military prowess. "Kishor Singh Ji was synonymous with bravery. He was the only one left among the sons of Madho Singh Ji who survived after being badly injured in the Dharmat war." "Kishor Singh Ji ruled from Samvat 1741 to Samvat 1752 that is, for 12 years. During this period, he came to Kota two to four times. But most of his time was spent on the battlefield."

Similarly, Ramsingh's courage in the face of battle is detailed in the account of his death."Then, Ramsingh Ji jumped from the elephant and started fighting with the sword while riding on the horse. For some time he kept fighting with the sword. It was the month of Ashadh, which was hostile to the army. The dust turned day into night and it became difficult to differentiate between enemy and friend. In this war, Ramsingh suffered many wounds, due to which the whole body became mutilated. While courageously fighting, he died when struck by a cannonball."

The account of Durjan Shaal's reign highlights the complexities of the times, where rulers had to navigate alliances with both the Marathas and the Mughals to safeguard their state's interests.

Dr. Sharma's research book provides a comprehensive overview of the bravery and weaknesses of the Kota Maharaos, allowing readers to understand the historical context and the actions of the rulers in various situations. Similarly, on reading the description of Durjan Shaal's reign, it is known that Kota Maharao was very weak even though he was brave. Recognizing the fragility of the times, that the Mughal rule had weakened, Durjan Shaal welcomed Bajirao on his arrival in Kota, sent rations for the army, in return Bajirao won the fort of Nahargarh and presented it to Durjan Shaal. Durjan Shaal accepted the subordination of the Marathas but also maintained relations with the Mughal court so that the empire could remain safe in any situation.

"Up to eight years after accepting the subordination of the Marathas, that is until Samvat 1803, there was a lawyer of Maharao Durjan Shaal Ji in Delhi, whose name was Murari Lal and until this Samvat Nizamulmulk was also in correspondence."

To hide their weaknesses, rulers like Durjanshaal kept the blessings of both sides on themselves.

However, it is essential for readers to approach the text critically, though an attempt to avoid potential biases towards certain rulers.

2. Administration

Dr. Sharma's historical account provides a comprehensive overview of the administration of Kota State, touching upon every aspect related to the kings, governance, and the state. He describes the administrative structure of the initial period, where each pargana had three officers - Chaudhary, Kanungo, and Thakur. Chaudharys and Kanungas were appointed by the emperor and were often hereditary. Thakurs were responsible for keeping accounts and running the administration of the parganas. The author also mentions the salaries of various officers, providing detailed information about the administrative system of that time."Thakur i.e. Haval Gir got about Rs. 10 monthly salary. Sepoy's salary was Rs. 3 monthly." The chief was the head in the central administration. Dr. Sharma has mentioned the character of clever and capable princes by giving their names on the basis of evidence.

"Alamram Kayastha Musahib was the head of the Ala: that is, the state. He was a skilled manager and a clever soldier."

During the reign of Umaid Singh, who ascended the throne at a young age of 12 , Jalim Singh was appointed as his protector and faujdar (officer). Jalim Singh's thirst for power and influence led him to play a significant role in the administration of Kota, and he effectively ruled the state in the young Maharao's name.

The significance of the Patel in governance is also emphasized, as Patel was a rural institution prevalent not only in Kota state but all over India.

Dr. Sharma also acknowledges the influence of the Mughals on the governance system of Kota due to the state's subjugation to the Mughal Empire. The administrative system of Kota was not purely based on Hindu culture, and the language used in administration had significant Persian influence. After an exhaustive examination of even the minutest details, Dr. Sharma underscores the significance of the subject of history in his book. He explains, "All the orders issued in the name of the Pargana officers were, in fact, issued on behalf of the court, and in the initial part, it would be inscribed as Maharajadhiraj Shri Mukund Singh Ji ‘Bachnat’ (as ordered by).There was no senior officer positioned between the Havalgir and the Diwan. Orders from the court were directed straight to the Havalgir and the Chaudhary. The Pargana officers did not possess the authority to spend or make appointments autonomously. They were required to seek permission each year for even routine annual expenditures. Even costs incurred on items like paper, ink, bedspreads, bags, and more within the Pargana's court, were subjected to annual approval by the court. Constables, peons, and other personnel for the Pargana court were appointed and dispatched from a designated quota. Dr. Sharma has diligently examined and perused documents containing such references, which provide intricate and detailed insights into the administrative procedures, as documented in his book."

Kota had evolved into a well-organized and unified state during the time of Madho Singh Ji. The Kota state was essentially a Hada state, and Dr. Sharma has highlighted that the governing system here operated under the authority of the Hada kings, with a predominantly Hindu legal framework in place.

However, the continuous military engagements of the Kota Maharao meant that they were unable to devote much attention to governance. Consequently, the administrative system in Kota gradually became less structured, and the concept of law and order began to erode. The Kota Maharaos didn't place a significant emphasis on their rule, as the constant threat and influence of the Mughals left them with little time to focus on their kingdom. The Mughal interference created a

state of confusion and turmoil, causing most of the Maharaos of Kota to remain preoccupied with military campaigns.

Describing Maharao Mukund Singh, Dr. Sharma writes, "In the end, Mukund Singh Ji was struck by an arrow that pierced his eye, and he met his heroic end."

Likewise, Dr. Sharma has written about Madho Singh: "Madho Singh was almost constantly engaged in battlefield activities from the age of 14, and his health was compromised by the harsh foreign and mountainous climates during the campaigns in Balkh and Badakhsha. When he returned, he could not live for long."

Additionally, Kota Maharao Ramsingh also met his demise on the battlefield while confronting the Mughals. "Ramsingh sustained numerous wounds that left his entire body maimed, and ultimately, he met a heroic end when struck by a cannonball while displaying unwavering courage."

Bhim Singh also met his end on the battlefield. Dr. Sharma has written about Bhim Singh, stating, "Due to spending most of his time on the battlefield, Bhim Singh Ji could not focus on strengthening the internal governance of his extensive kingdom."

Following Bhim Singh, subsequent rulers, including Maharao Durjanshal, Shatrushal, Gumansingh, Umaid Singh, Ramsingh, and Kishore Singh, were heavily engrossed in immediate political matters, leaving them with limited time to organize and streamline their administrative systems. However, Dr. Sharma meticulously documented the governance structure as it existed.

Describing the era of Ram Singh's rule, Dr. Sharma notes, "In Samvat 1920, the King of Kota initiated a comprehensive reorganization of his state's administration, implementing new reforms. These reforms outlined the responsibilities of the ahalkars (clerks) and officers, set office hours, and clearly defined the powers of the police and panchayat (village council). Bribes, whether given or received, were declared as criminal acts. This governance reform marked the inception of a new era and the foundation of the current system of governance."

Dr. Sharma also highlights that contact with the British led to changes in the governance system, with the state being divided into districts, each overseen by a Zilladar. District Police were established, and Kotwals were appointed in the cities. These reforms were aimed at establishing peace and improving governance. However, Dr. Sharma points out that these changes were not particularly effective, and no comprehensive legal framework was established. "Even after the release of the reforms in Samvat 1920, no specific laws were enacted. It was left to the discretion of the businessmen to determine what actions constituted crimes and what did not."

It is worth remembering that till now the decisions were taken keeping in mind the ancient customs, traditions, country and caste religion, so the intellect of the Biladars could not even think more than this. As a result, the law and order situation remained almost the same.

During the reign of King Shatrushal, the same style of governance that was prevalent during the time of Ram Singh continued. However, the change that was issued in Samvat 1920 faced challenges due to a lack of suitable staff to implement it, resulting in the persistence of old laxity and disorder.

For the purpose of administration, the state was divided into several districts or parganas. The highest-ranking officer in each pargana was known as the Ziladar, responsible for overseeing various departments, such as Mal, Zakat, Jungle, Diwani, Faujdari, and the police.

The main departments of the state included:

1. Appellate's Court
2. Palki Khana
3. Badi Kachari
4. Kotwali
5. Girahi
6. Dungar's Kachari
7. Mint
8. Topkhana

In addition to these main departments, there were several smaller ones, such as:

1. Ambar
2. Topkhana
3. Hathkharch
4. Upal Bhandar
5. Shubh Chintan
6. Bagh
7. Bargir Tawela
8. Vakil
9. Atala Roads and Buildings
10. Cart Khana
11. Feelkhana
12. Government Animals

These various departments played a crucial role in the administration and governance of the state during King Shatrushal's reign.

Despite the changes introduced in the governance system during the reign of Ram Singh, the author points out that there was a lack of suitable staff to effectively implement these reforms, resulting in the continuation of old laxity and disorder.

In this manner, Dr. Sharma provided a comprehensive description of both the significant and minor departments that existed during that era. The author also covered departments that might not have held significant importance.

It is worth noting that there were no specific departments dedicated to healthcare and education during that time. Attention towards cleanliness was primarily limited to the capital, and this responsibility was delegated to Kotwali.

The author's depiction of the prison system is particularly detailed and accurate. There were two main prisons in the city of Kota, one located in Jhalon Ki Haveli and the other in Garh. The Raj was responsible for providing food and clothing to the prisoners, but the cost of medicines was recovered from the inmates. Opium and tobacco were supplied to the prisoners, and the state took care of the medical treatment for sick prisoners.

From an administrative perspective, Ummed Singh's rule was a crucial period for Kota, as documented by Dr. Sharma:

"The reign of Maharao Ummed Singh marks an era of reform and progress for the Kota State. When comparing the condition of Kota State during his rule with its contemporary state, it is

evident that it had transitioned from a medieval period to a modern one. Remarkable improvements were witnessed across every aspect of state administration. Land management was streamlined through the appointment of qualified and expert personnel."

During Maharao Shatrushal's time, Nawab Faiz Ali was appointed by the British government to enhance the administrative and economic conditions of Kota. Dr. Sharma provides a vivid description of Faiz Ali's significant contributions:

"Nawab Faiz Ali implemented a series of effective reforms aimed at improving the state's condition. These reforms proved to be a blessing for Kota. Dr. Sharma's detailed examination of these reforms is documented as follows:

"It was mandated that the Zilladar should not incur expenses beyond the sanctioned running expenses, and if such unauthorized expenses were made, they would be recovered from him."

Faiz Ali implemented various measures to enhance the economic condition, and Dr. Sharma provides detailed descriptions of these efforts. Additionally, Dr. Sharma discussed the conclusion of Tappan's court and the process of recovering outstanding taxes. Faiz Ali's contributions to controlling the postal system, maintaining a list of villages, overseeing city governance, arranging for Mukat, managing Tehsils in Nizam, establishing schools, organizing cleanliness efforts, appointing teachers, setting up Shafakhana (healthcare facilities), describing the Municipal Committee, and establishing the Engineering Department are all noteworthy aspects of Kota State's history.

Furthermore, Faiz Ali granted Urdu the status of the official language, as highlighted by Dr. Sharma:

"As soon as Nawab Faiz Ali assumed the reins of government, he transitioned the primary offices of the Kota state to the Urdu language."

It is important to note that Maharao Shatrushal was displeased from the moment of Faiz Ali's arrival. Consequently, within two years, he had to request the British government to recall Faiz Ali.

During the reign of Maharao Ummed Singh, the state administration saw notable reforms and progress. Qualified and expert employees streamlined land management, and various departments were organized to improve governance.

Nawab Faiz Ali's appointment by the British government during Maharao Shatrushal's reign brought significant improvements to the administrative and economic condition of Kota. Faiz Ali introduced various reforms and curbs to improve the state's economic condition, control outstanding taxes, and establish schools and Shafakhana. Urdu was given the status of an official language during his tenure.

Overall, Dr. Sharma's research provides a detailed and accurate depiction of the administration and governance system of Kota State, allowing readers to gain insights into the historical context and the functioning of the state during various reigns.

Justice

Dr. Sharma's historical account provides some insights into the judicial system of Kota State. However, it appears that there is limited information available about the justice and punishment

policies of Kota State in the official papers. The status of judges at different times has been delineated, along with the crimes for which physical punishment and financial penalties were prescribed. The police and judicial departments were not separate, and often, the arresting officer would also act as the judge. Punishments were often severe, but for the offense of adultery, only fines were imposed.

The lack of systematic punishment methods suggests that justice was administered based on old practices and customs prevalent at that time. The historical records available mostly pertain to accounts, and there is little information on the specific justice and law and order policies during the reigns of different Maharaos.

While describing Rao Ratan Singh, Dr. Sharma emphasizes the ruler's love for justice and presents him as an exemplary figure in this regard. He narrates an incident involving Rao Ratan Singh's son, Gopinath, who was involved in a scandalous affair with a Brahmin woman. The enraged Brahmins killed Gopinath, and Rao Ratan, feeling helpless, could not take any action against them.

Dr. Sharma's portrayal of Rao Ratan Singh's justice has been presented with sentimentality, suggesting that his response to his son's misconduct was an example of exemplary justice. However, it is essential to recognize that the historical context and practices of justice during that time may have differed significantly from modern standards of justice.

The reality in Kota State, as depicted by Dr. Sharma, suggests that there might not have been a well-established and systematic justice system in place. The notion of "what the king does is justice" prevailed during the medieval period in India. The description of the quota and arrangements in Kota State exposes the lack of a comprehensive and structured justice system during that era.

In the state of Kota, acts against human life and property were indeed considered punishable crimes, but there were no fixed punishments, and universal definitions of crimes were not prevalent. Crimes such as abuse, assault, adultery, rape, murder, theft, dacoity, robbery, rioting, etc., were considered offenses. However, the civil law system was even more uncertain and disorganized. There was no comprehensive written law in force, which meant that lawyers had not yet emerged as professionals in legal matters.

Certain acts, such as breaking an engagement, offering children to saints, or killing a bull or a horse, were also considered criminal in Kota. However, the lack of a well-defined legal system led to uncertainty in handling such cases.

The administration of justice in Kota lacked clear procedures for investigation, issuance of challans (charge sheets), and the conduct of hearings. It seems that the legal system at that time was based on customary practices and decisions made by the ruling authorities, which often led to inconsistent and subjective outcomes.

4. Protection of religion and social reform

In the history of Kota state, the author, Dr. Sharma, has extensively written about the religious policy and conduct of the Kota Maharao, highlighting their devotion and acts of social reform. Almost all Maharaos were described as deeply devoted to Shrinathji of Nathdwara, and their religious sentiments, acts of generosity, and charity were mentioned in various instances.

For instance, Maharao Bhimsingh Ji was not only a brave conqueror but also deeply religious. In Samvat 1766, even during turbulent times, he spent thousands of rupees to build the temple of Savla Ji in Baran, showcasing his religious inclinations.

Kota Maharao also acted as protectors of religion, as seen when Akbar attacked Ranthambore on Rao Surjan. Rao Surjan ensured that no temple of the Bundi state would be demolished by the Mughals. He took valuable idols of Vishnu and cannons from the fort, and one of these idols was later installed in a temple in Baran, while the other was consecrated in Bundi.

Dr. Sharma also highlighted Rao Mukund Singh's religious nature, as he not only built numerous temples but also showed respect and compassion towards Islam. For instance, he spared the village named "Khadiya" in Jagir for the maintenance of Mitheji's mosque in Gagron, displaying his benevolence towards Islam.

Similarly, Bhim Singh was also devoutly religious and carried the idol of Brijnath Ji with him even during wars. "Bhimsingh Ji was seated on the elephant, with Brijnath Ji's statue installed on the accompanying howdah."

Maharao Durjanshaal was known for his religious practices. Durjan Shaal used to visit Kartik Shukla Prati Pada every year on the occasion of Annakoot at Nath Dwara. The author describes Durjan Shaal's strong religious inclination.

"He would recite the Bhagavad Gita daily, particularly during the month of Shravan. In Gagaron, he constructed a temple where the idol of Madhusudan Ji was enshrined. At the temples, he generously offered lakhs of rupees as donations to the priests and saints. They used to reward the person who offered tulsi chandan to them with devotion."

Durjan Shaal conquered Bundi. In Samvat 1801, the statue of Mathuradhish Ji was brought to Kota. Moreover, he ordered the closure of the slaughter houses in Delhi, demonstrating his deep faith in Hindu religion.

"On one occasion, Maharao Durjanshal Ji noticed that many cows were being slaughtered on the banks of the sacred Yamuna, and their blood was polluting the river's waters. At the behest of Maharao Durjanshal Ji, this Jibhkhana (place of slaughter) was shut down. This action earned him immense gratitude from the Hindu people and greatly enhanced his reputation throughout India."

Despite spending most of their time on wars and religious pursuits, Kota Maharaos also worked for social reform and the public interest. Maharao Ummed Singh Ji, for instance, announced the opening of a public library and grounds for sports to promote mental and physical well-being of the people.

During Faiz Ali's time, the first school was opened in Kota city, with another school opened in Baran, emphasizing the importance of education. Several other boys' schools were established in various places like Baran, Etawah, Khatoli, Kanwas, Shergarh Kishanganj, Barod, Atru, Kunjed, Khanpur, Sultanpur, Digod, Siswali, Mangrol, Anta, Kaithoon, and Chhawani before Samvat 1950, showing a focus on education and social progress.

With the aim of taking care of the health of the people,Faiz Ali initiated the cleaning of the city.Later the work of the Municipal Committee became very advanced and detailed. Dr. Sharma writes:

"Before Samvat 1950, the committee had made a good arrangement for the cleanliness of the city. The roads looked clean. Private sewage tanks could not be built without orders. So many sewage tanks were built in the city for the public and sweepers appointed by state administration started doing the cleaning work.

Similarly, dispensaries were opened for the treatment of the public. Hospitals were opened in Kota, Etawah, Sangod, Khatoli, Kunjed, Sultanpur, Mangrol, Atru, Baran, Khanpur. Dr. Sharma writes:

"Immediately after sitting on the throne, Maharao Ummed Singh Ji revealed his love and concern towards his subjects by his generous behavior. The famine of 1956 was a severe crisis in the Kota state. Due to drought, food and grass were nominally available. Therefore, Kota Naresh often visited the entire princely state to see the pathetic condition of the state.

“Whenever the state was beset by calamity due to disease, the King of Kota practically sympathized with the people. When Nizamat was flooded in Atru and the people had to face great calamity, the Darbar took physical pains to help the flood-affected people in every way.”

In that era, in a deeply autocratic regime,when cruel kings ruled, Umed Singh Ji faithfully fulfilled the democratic traditions and undoubtedly played the role of a kind and noble king for his people, which is commendable.

Similarly, the Maharao of Kota made significant efforts to modernize agriculture and enhance crop yields through the application of scientific methods. Dr. Sharma writes:

"When an agricultural exhibition was held in Prayag in Samvat 1967, four commodity officers and sixteen Patels were dispatched to attend. At the exhibition in Lahore, two scientific plows, a sugarcane cutting machine, and a crop-cutting machine were purchased. These machines were subsequently sent to Kunjed for experimental trials, demonstrations, and practical experience. It is unfortunate that due to illiteracy and lack of awareness, the farming community did not fully harness the benefits of these machines."

India has historically been an agrarian nation, with a significant portion of its population reliant on agriculture. However, it is ironic that, due to centuries of illiteracy, the farmers in this country were unable to harness technological advancements in agriculture. Even today, after more than half a century of independence, many of our farmers remain illiterate. Despite significant progress in the agricultural sector, the illiteracy among farmers still prevents us from fully capitalizing on the global agricultural resources and advancements available.

In this manner, the Maharao of Kota made concerted efforts to serve the public's interests in various domains. Even during famines, the state provided every possible assistance, as documented by Dr. Sharma. When describing the initiatives undertaken for social reform, the author writes:

"The first step towards social reform was taken in Samvat 1958. It was organized that castes whose livelihood depended on activities like theft would be settled in one place to encourage a more civilized way of life. The long-standing practice of forced labor in the Kota state was a cause of significant suffering for the people. Recognizing that this constituted a social injustice, the court put an end to this practice in Samvat 1980. Similarly, the Maharao of Kota directed his attention towards the issue of child marriage, aiming to eliminate this harmful practice. As a result, in Samvat 1984, a law was enacted that deemed the marriage of a girl before the age of twelve and a boy before the age of sixteen to be a crime."

To foster a new form of organized commerce, a glass factory was established in Baran town in Samvat 1972, specializing in the production of bangles, lantern shells, and lamp chimneys.

The advent of the railway brought about the expansion of various industries, including the cotton industry, oil factories, and stone mines within the state. Currently, cotton screening remains active in Baran and Ramganjmandi, which is a promising prospect for the future. The oil factory was initiated by the princely state but proved unsuccessful."

Kota Maharao also contributed to the industrial progress of the area. Various industries flourished in the state, such as iron extraction in Shahbad for agricultural implements and utensils, block printing in Baran, Khadi centers in towns like Mangrol, Kaithoon, and Palayatha, woodwork in Jalwada, tooth work in Itawa, clay and lathe work in Indragarh, Malmal and charkhane in Kota, and a glass factory in Baran. The arrival of the train further boosted businesses in the cotton industry, oil factories, and stone mines. However, some ventures, like the oil factory opened by the princely state, faced challenges and did not succeed.

In this manner, the Kota court initially prioritized the prevailing industries in the state. However, with the advent of mechanization, continuous efforts were made to open new avenues for the public interest, even if certain ventures faced closure or failure. The Maharaos of Kota spared no effort for the welfare of their people. Dr. Sharma's research work is truly commendable, as he has provided comprehensive information about every aspect in his research book, supported by solid evidence and proofs. His meticulous documentation and detailed analysis make his work invaluable in understanding the history of Kota state.

5. Economic Review

The economic condition of any state plays a pivotal role in laying a strong foundation for its growth and prosperity. In his work, 'History of Kota State,' Dr. Sharma has provided an in-depth analysis of the economic system of Kota State. It is important to note that the economic status of Kota State has experienced fluctuations over time, oscillating between strength and weakness.

Kota Maharao found himself engaged in wars influenced by the Mughals, which impacted the state's economy. Subsequently, when the Maratha power emerged, Kota faced economic exploitation. Similarly, when the British established their presence, the economic condition of the Kota state faced challenges.

Nevertheless, the historical record indicates that Kota State has had periods of prosperity, particularly in terms of its industrial and agricultural sectors. Dr. Sharma's work offers a comprehensive economic review of the different reigns of the kings, shedding light on the economic conditions of each era.

Describing the economic condition during Madho Singh's reign, Dr. Sharma noted that Kota State, being a relatively new state with limited sources of income, faced economic challenges. Dr. Sharma explicitly mentioned that the king resorted to borrowing from his own subjects to safeguard and promote the economic prosperity of his kingdom.

"Madho Singh Ji borrowed a considerable amount of money from the Nandwane Bohras at an exorbitant interest rate of 1 percent per month. In addition to the steep interest, the Bohras were provided with ‘rahan’ of the villages to ensure their satisfaction. While the government technically retained control over these villages, the management and any surplus income, after expenses were deducted, were directly entrusted to the Bohras instead of being deposited in the state treasury. The documents issued to the Bohrs by the state resembled those of an ordinary debtor."

Certainly, the economic condition of Kota State during Madho Singh's reign appears to have been quite dire, as evidenced by the need for the Maharao to issue documents like an ordinary borrower.

The Bohras, who provided loans, were aware about the state's financial instability, and they may have had the assurance that the income from the villages could cover their loans in case the state couldn't repay. Dr. Sharma's account sheds light on these economic circumstances.

Furthermore, Dr. Sharma writes about the economic situation during the reign of RaoJagat Singh:

"The underlying reasons for these economic challenges included the creation of new states, Kota's continuous involvement in wars and substantial military expenses thats why Maharaos had to take loans from nandwana bohras since the time of Madho Singh and Mukund Singh."

Regarding inflation during that era, Dr. Sharma noted:

"Ghee was available at the rate of five seers for a rupee, but cloth was relatively expensive. In Samvat 1722, the price of 60 thans of Khadi was documented as Rs. 360, which means that the price of one than was Rs. 6 at that time, significantly higher than the current prices."

"The camels that were hired to transport the treasure from Mau to Jehanabad were paid a fare of Rs. 20 per camel, which clearly shows that the wages at that time were not particularly cheap."

In the depiction of the economic condition during Mukund Singh's rule, the author succinctly conveys the state's financial challenges:

"Even during the reign of Mukund Singh Ji, the government's financial situation was unfavorable, leading to the need to borrow money from the people at high interest rates. These individuals were also settled in villages, and sometimes government grain was pledged as collateral for these loans."

Indeed, Kota Maharao had incurred such significant debts that they continued to burden subsequent rulers.

"Kishore Singh Ji not only managed to repay the debt during his own reign but also cleared the outstanding debts from earlier periods. During the rule of Maharaja Madho Singh Ji, a document dated 'Samvat 1688' emerged, stating that the Kota kingdom owed a debt of thirty thousand rupees to an individual named Padmanabh. To settle this long-standing debt, which had accumulated over a period of sixty years, Maharao Kishor Singh Ji allocated a village to Padmanabh."

Likewise, during Maharao Shatru Shaal's rule, the economic condition of Kota State had reached a critical state. To understand the economic hardships of his era, Dr. Sharma's lines are sufficient:

"At one point, the princesses, having endured prolonged hunger for several days, began venturing into the city with tattered veils, a situation that was barely managed.

In response to such dire circumstances, the British government appointed Nawab Faiz Ali to address the economic challenges faced by the Kota state. Indeed, the economic condition of Kota state consistently remained fragile due to expenditures surpassing its income, continuous involvement in wars, substantial military expenses, and frequent absences of the Maharao from Kota. The impact of these factors is clearly reflected in Kota state's economic situation. The author of this research diligently portrays the actual state of affairs by drawing upon the records of the Kota court as the foundation of his book."

Dr. Sharma's meticulous research, based on authentic court documents and historical records, provides valuable insights into the economic history of Kota state, illuminating the various reasons behind its economic ups and downs throughout different periods.

6. Critique

The "History of Kota State" is a comprehensive and well-researched book in two parts. As Dr. Sharma's first venture into writing, it reflects his dedicated efforts in utilizing the available supporting material of that era. He diligently followed the tradition of authentic writing, providing footnotes to validate his work and ensuring that the history he documented would forever be associated with Kota State.

Throughout the book, Dr. Sharma delves into various aspects of Kota State, striving to add an air of authenticity to his writings. However, some critical shortcomings are noticeable, which somewhat raise questions about the book's absolute validity. One notable aspect is that the book was written by consent of Kota Darbar, so the influence of Aapji Saheb and the Kota Darbar on Dr. Sharma is evident.

Despite these flaws, the book does not lose its overall significance. "History of Kota State" provides valuable insights into the politics, administrative structure, economy, social dynamics, and religious practices of India during that time. The book's wealth of solid evidence makes it a valuable historical treasure.

In conclusion, "History of Kota State" serves as a rich resource that sheds light on the historical, political, and socio-economic context of its time. While some partiality and lack of criticism are evident, the book remains an important contribution to understanding the heritage of Kota State and the broader historical landscape of India.

Chapter 3

(II)

History of the Jaipur State

History of the Jaipur State

"History of the Jaipur State" is the second original book by Dr. Mathuralal Sharma after “History of the Kota State.” It was published by Ajanta Printers, Jaipur, in 1969. Like his first original book, this second book was also published on the special request of the royal family of Jaipur. Dr. Sharma has given a complete description,starting from the early Kachhwah kings, until the era of Sawai Madho Singh II and in the last chapter has underlined the love of art and literature of Jaipur kings.

Dr. Sharma writes in the introduction of this history:

"This brief history is based on the material available in the Jaipur state archives and contemporary Persian histories, as well as the Marathi documents, but there are certain important confidential records in the Kapatdwara section of the archives of His Highness the Maharaja of Jaipur to which I could not get access."

In fact, on reading the entire book, there is no reference book or footnote anywhere in this history, however, whatever information Dr. Sharma has made available in this history is historical and to a large extent within the limits of truth, but when he visited Jaipur archeology before writing the history, and material available in the archives of Jaipur and Persian and Marathi history had been used as sources, he could have given the reference of them as well. In the history of the state of Jaipur, we get a glimpse of the history of the whole of India at that time. In this book, the description of all the small and big battles fought in the country gives us a guide to the geographical political situation of different states. In fact, it underlines the political scenario not only of Jaipur but of the whole of India, because the royal family of Jaipur and Amer have always been worshipers of the national power that ruled India, be it Mughal, Maratha, or English. For the safety of their state, the royal family of Jaipur and Amer always mortgaged their self-respect, and discretion. This was the reason why the Mughals, Marathas and the British, recognizing the sensitivity of time, sacrificed the self-respect of the Jaipur royal family in every war, in every crisis. The Jaipur and Amer rulers considered the promise of some facilities, titles and protection of their state in exchange of services as their great achievement. It is true that the rulers of Amber and Jaipur would not have dominated national politics without the support of the Mughals, Marathas and the British, but this royal family had kept all the Rajput pride and glory safe for the protection of the honor of the Mughals and Marathas. Whatever it may be, the Jaipur royal family had a huge contribution in the story of every struggle of India. That is why Dr. Sharma writes in the introduction of his book:

"No study of the history of the Mughals, the Marathas and the East India company is complete without a knowledge of the history of Jaipur or Amer, which played an important part in the building of the Mughal Empire..."

Regarding the establishment of Amer State, Dr. Sharma describes Dulha Rav, the first ruler of the Kachwaha dynasty of Jaipur who was a warrior of the Kachwah clan of Narwar. After marrying Maruni, the daughter of Ralhansi, a small Chauhan king of Lalsot, he started living in Dausa. He established a huge kingdom by winning half of Dausa, Manchi, Khoh and Amer from Bargujar and Meena kings due to his war skills, muscle power, and military power with the help of his father-in-law. Thereafter, Kakil, the son of Dulharao, also expanded the empire strongly and he made Amer the capital. Dr. Sharma writes in the context of Kakil:

"He was as brave and enterprising as his father. His ambition would not permit him to tolerate any rival authority inside or in the neighborhood of his territory... He shifted his capital to Amer where he built fortified walls, a temple dedicated to Amhikeswar Mahadeva."

With this story of the establishment of the Amer state, a history of coming kings began, who not only provided security to the Jaipur state through their political skills and diplomacy, but also managed to establish themselves in national politics to a great extent.

Raja Biharimal became a popular king of Jaipur. It is clearly reflected from Dr. Sharma's description of them that the kings of Jaipur and Amer did a lot of service for the Mughals to save their power.

Very interesting illustration of the Narnaul siege has been done by Dr. Sharma in his book. Biharimal helped a brave Haji Khan in the Narnaul siege and Mughal Sardar Majnu Khan was defeated. Later, the deposed Mughal Sardar Majnu Khan reached Akbar's court in Delhi with the help of Biharimal. When Majnun Khan reached Delhi, he greatly praised Biharimal. Later, Biharimal was welcomed in the royal court of Akbar. Biharimal's intentions were clear behind supporting Haji Khan and helping Majnun Khan reach the Mughal court. Biharimal could neither take enmity with Haji Khan in view of the immediate political circumstances. Fighting with Akbar was not possible even in the dreams of a ruler like Biharimal who had to run his entire empire on the crutches of the Mughals. If Dr. Sharma wanted, he could have given clarity to this diplomacy of King Biharimal in his description, but he has tried to increase the stature of Biharimal. It would have been understandable if Biharimal had provided protection to Majnu Khan keeping in mind the humanitarian point of view, but it was a diplomatic intention of Biharimal to get the sympathy and trust of the Delhi court by safely bringing Majnu Khan to the Delhi court.

"In the siege of Narnol he [Beharimal] was assisting Hazi Khan, but when he saw that Majnun Khan was in a piteous plight, his Rajput chivalry asserted itself. A Rajput is generally generous to his vanquished enemy and tries to eliminate the humiliation implied in defeat."

For Raja Biharimal, Dr. Sharma has written that he was very intelligent and was adorned with unique foresight. He was the first Indian who understood the importance of friendship with Muslims and saw Akbar's unique ability. Although Akbar was very young at that time, Biharimal did not forget to recognize him and had his daughter Jodha Bai married to Akbar, and with this Biharimal also confirmed the foundation of himself and his kingdom.

"Biharimal was gifted with an uncommon foresight. He was the first eminent Indian who perceived that Akbar, though then young and inexperienced, was going to be the harbinger of a new age in the Muslim rule of India."

In fact, the relationship between the Mughals and the Jaipur royal family, which was started by Raja Biharimal, was neither influenced by Akbar, nor was Akbar influenced by Biharimal's intelligence and diplomacy. This was the beginning of such a relationship which rested on the ground of selfishness. Both Biharimal and Akbar were looking at each other for the accomplishment of their own interests. While Akbar was in favor of expanding his empire through Rajput policy, Biharimal was worried about the security of his kingdom. The plans of both were not being fulfilled without joining hands of both. Dr. Sharma has clearly described the state of mind of both.

"The political alliance between the prince of Amer and the Mughal king was immensely advantageous to both parties."

Biharimal made every conceivable effort to ensure Akbar's satisfaction. Dr. Sharma vividly narrates a royal procession where Akbar was riding atop an elephant. Unexpectedly, the elephant became agitated, its behavior resembling that of a frenzied creature, as it began to run amok and trample people in its path. In the ensuing chaos, even the fearless soldiers and Sardar fled the scene. Akbar found himself ensnared in a perilous situation, uncertain of how to proceed.

In this dire moment, Biharimal displayed remarkable courage by confronting the rampaging elephant, successfully taming the beast, and ensuring Akbar's safety. Akbar, deeply impressed by Biharimal's composure, bravery, and astuteness, praised him for his exceptional qualities and actions.

But, it appears that Akbar never placed full trust in the loyalty of figures like Biharimal, Bhagwandas, or Kunwar Mansingh from Jaipur. Despite the unwavering dedication of the Jaipur royal family to serve the Mughals, there were instances that demonstrated this skepticism. One such example can be found in the context of the Ranthambore conquest. The intention was to momentarily halt Akbar, allowing Bhagwan Das and Kunwar Man Singh to engage with the Rajputs. However, both Bhagwan Das and Man Singh remained loyal to the Mughals during the campaign at Ranthambore. Despite their efforts and a six-month siege, when Akbar couldn't secure victory, Man Singh and Bhagwan Das, through diplomacy, reached certain terms for Raja Surjan to surrender the fort. At that moment, Akbar abandoned his disguise and accepted the honorable conditions offered by Raja Surjan. If Akbar had complete trust in Man Singh and Bhagwan Das, he might not have felt the need to change his disguise. It is possible that deep down, Akbar felt that Man Singh and Bhagwan Das were also Rajputs, and did not want to take the risk of losing Ranthambore. Dr. Sharma presents Akbar's shrewd strategy in a different light, perhaps aiming to emphasize Akbar's compassion.

"Surjan received Kanwar Man Singh, and accompanying him was Akbar in the guise of an attendant, merely to observe and hear for himself what the two illustrious Rajput leaders would discuss."

While aligning Rao Surjan with Akbar was indeed a significant achievement for Man Singh, Rao Surjan had initially considered fighting against Akbar. However, recognizing the unfavorable political circumstances, he was prepared to surrender the fort in exchange for honorable conditions. Dr. Sharma has explicitly conveyed Rao Surjan's sense of self-respect. During the negotiations with Akbar, Rao Surjan imposed four conditions that safeguarded Rajput valor, honor, and dignity. These conditions stipulated that the horses of Bundi would not serve Akbar, no princess from Bundi would enter Akbar's harem, the women of Bundi would not participate in the Noroji fair, and the prince of Bundi would not lead expeditions to the North-West Frontier of India.

“Surjan Hada had accepted a significant mansabdarship under Akbar, and as part of the agreement, he and his successors were granted exemptions from certain obligations. These exemptions included not having to brand their horses, their ladies not attending Nauroza, and not crossing the frontiers of India, among other conditions.”

After Rao Surjan, Akbar turned his attention to Maharana Pratap. Following the Jaipur royal house's acceptance of Akbar's authority, he sought to extend his influence in Rajputana. Many Rajput kings, like Biharimal, acquiesced to Akbar's authority, and those who rebelled faced suppression with the combined might of the Rajputs. Akbar's strategy was effective.

After the reign of Rao Surjan Hada, Akbar dispatched Mansingh to make him the celebrated victor over Rana Pratap. The Battle of Haldighati is one of the most notable conflicts in world history and will forever be etched on the golden pages of history. Dr. Sharma provides a vivid description of the Haldighati battle in his book. His depiction of the geographical terrain brings the battlefield to life, offering readers a vivid mental image of the landscape.

"As a traveler from the east leaves the holy city of Nathdwara 30 miles north of Udaipur, he crosses the snaky Banas river twice, and at the end of seven miles reaches, on its southern side, the large village of Khamore, in the Mewar state...Within the defile, the rocks, when crushed, yield a bright yellow sand, looking exactly like the Haldi powder with which the Indians spice their dishes. Hence it is fully known as Haldighati."

Dr. Sharma has depicted the Battle of Haldighati in a remarkably unbiased and natural manner. It is common to find historians who favor one side over the other, but in his account of this battle, Dr. Sharma has highlighted the incredible valor, bravery, and courage displayed by both Mansingh and Rana Pratap without any bias.

"In the morning of the 18th June 1576, his forces issued from the Haldighati and marched upon the camp of Mansingh, who immediately took the challenge, and then followed a battle which, for many an act of unprecedented heroism, and self sacrifice, exhibited by the heroes on both sides...Two things which most prominently stand out in this memorable battle are the precise skill of Mansingh's generalship and the heedless, undauntable dash of Maharana Pratap."

Akbar demonstrated his might at Haldighati, and Maharana Pratap was at a disadvantage due to limited resources and a lack of cooperation. Akbar's policy of extending his rule across India with the assistance of the Rajputs was largely successful. However, his policy of religious tolerance led to opposition from orthodox sects. Dr. Sharma notes that Muslim extremists sought to oust Akbar from power. In his book, he also details the uprisings in Bihar and Bengal, as well as the invasion of India by Akbar's step-brother, Mirza Hakim, who resided in Kabul. Despite these various challenges, Akbar achieved victories with the help of commanders like Bhagwan Singh and Mansingh.

Mansingh played an unparalleled role in establishing Akbar as a great ruler in various capacities. Dr. Sharma openly praises Mansingh for his remarkable contributions. Even in adverse conditions, Mansingh executed his duties exceptionally well. He faced considerable challenges while serving as the subedar of Afghanistan, including struggles with the Afridis and Afghans, where even continuous snowfall during cold nights could not deter his determination. Due to his dedication to Akbar, Mansingh achieved numerous victories in Bengal, Bihar, and Orissa, serving as his Subedar for 20 years. Throughout his life, Mansingh remained committed to working for Akbar.

Dr. Sharma's portrayal of each of Mansingh's battles provides a comprehensive national context, effectively integrating the history of Jaipur State into the broader history of India. It is notable that Mansingh's two sons, Himmat Singh and Jagat Singh, lost their lives in the

service of the Mughals, which deeply affected Mansingh. Regardless of what he gained or lost, Mansingh could not shed tears or celebrate his victories. However, it is evident that the Jaipur Gharana, through its service to the Mughals, experienced significant losses, and any patronage they received in return appeared negligible in comparison to their contributions.

Dr. Sharma has authored the history of Jaipur State with unwavering fidelity. He leaves no aspect unexamined, and when describing the struggles, he is meticulous in pointing out the shortcomings of both the Rajputs and the Mughals. Moreover, he provides detailed depictions of the personalities of the kings of the Jaipur royal family.

For Mirza Raja Jai Singh, Dr. Sharma writes that from a very young age, he acquired practical knowledge of Persian, Turkish, Urdu, Hindi, and Sanskrit. Even after ascending to the throne, he continued to expand his knowledge in fields such as history, geography, accounting, politics, diplomacy, and warfare. Jai Singh was characterized as soft-spoken, honest, true to his word, and a benevolent ruler. Similar to how Man Singh defeated Maharana Pratap, Mirza Raja Jai Singh played a significant role in the success against Shivaji.

In this way, Dr. Sharma has achieved great success in his objective of writing history, by shedding light on every aspect of the personalities of the Jaipur Raj Gharana kings. While briefly unveiling the character of Mirza Raja Jai Singh, Dr. Sharma writes:

"He was a master of diplomacy which enabled him to successfully solve every problem relating to his state or the Indian Empire. He was a cool and collected man, able to judge every situation and calculate every chance with unerring accuracy...He never broke his word, but would not easily make a promise. His dealings were characterized by fairness and honesty, though not always with frankness."

Sharma has not only praised with great impartiality but also brought out the shortcomings, which is a hallmark of good historiography.

While describing the war of succession, Dr. Sharma notes that Mirza Raja Jai Singh initially supported the throne, fought on behalf of Shah Jahan, and defeated Shuja. However, after Dara's defeat and Aurangzeb's victories, he chose to offer his services to Aurangzeb. Dr. Sharma portrays this as a natural progression.

It is evident that the Jaipur royal family's support for the Mughals was driven by their interest in protecting their state. The relationship between the Mughals and the Rajputs was, to some extent, founded on self-interest. Dr. Sharma's omission of this aspect indicates that he might have been influenced by the royal family while composing the book, leading to the concealment of certain shortcomings. While Dr. Sharma has created a historical account, there are notable gaps and questions that remain, making this book open to further inquiry and discussion despite its overall accuracy.

Describing Mirza Raja Jai Singh's campaign against the Bijapur Sultan, Dr. Sharma notes that the conflict with the Bijapuris occurred on December 24, 1556. In this battle, Jai Singh could not exhibit much bravery, and the Bijapur Sultan's impact was limited as well. The confrontation ended with Jai Singh's return to Aurangabad. Dr. Sharma, in an attempt to downplay this failure, suggests that Jai Singh should not be held accountable for this outcome. He attributes the difficulty of fighting in the hilly terrain and the challenges of

defeating the loyal Bijapuris to the lack of success. Dr. Sharma also seems to express some doubt about presenting the Bijapuris as particularly strong and powerful.

This narrative seems to downplay Jai Singh's failure by framing it as a result of challenging circumstances, which raises concerns about the impartiality of historical writing. Additionally, questions arise regarding the Jaipur royal family's dedicated service to the Mughals and the nature of their loyalty. In reality, Jai Singh's inability to suppress the power of the Bijapuris is obscured in Dr. Sharma's account by portraying his failure as a matter of helplessness, which can be viewed as a potential flaw in unbiased historiography.

Jai Singh's failure in this campaign had significant repercussions, undoing the Mughals' previous victories in the east. In response, Aurangzeb callously stripped Jai Singh of his governorship in the south. This insult proved unbearable for Jai Singh, and he passed away on August 28, 1667. Aurangzeb's ruthless decision in response to Jai Singh's defeat can be viewed as extremely harsh and inhumane. Aurangzeb's action is aptly depicted by Dr. Sharma, capturing the essence of Aurangzeb's character in a succinct manner.

Aurangzeb was a selfish bigot, who kept his eye fixed on his own interest and never appreciated the difficulties of his sardars...He made angry remarks on Jai Singh which were highly unjustifiable and talked about sending Prince Muazzam away, which was unwarranted."

Following the decline of Mughal power and the rise of the Marathas in Indian politics, the Jaipur royal family, as was their custom, aligned themselves with the Marathas, as it became evident that their safety and power were contingent on the protection offered by the Marathas. It is notable that Dr. Sharma does not address this shift in the Jaipur royal family's allegiances, even though notable Rajput figures like Mansingh, Bhagwan Das, and Jai Singh had dedicated themselves to serving the Mughals.

Madho Singh, however, adhered to Jaipuri traditions and sought to appease the Marathas by offering 10 lakh rupees. The Marathas' actions sparked public resentment, leading to the killing of around 1500 Marathas. Despite this, Madho Singh chose to submit himself, portraying himself as innocent and ultimately securing the departure of the Marathas by offering an additional two lakh rupees. Dr. Sharma aptly highlights the weakness of Madho Singh in his book, bringing attention to this aspect of his rule.

Furthermore, Dr. Sharma also underscores the weakness of Ishwari Singh, who, prior to Madho Singh, could not fulfill the Marathas' Khiraj demand and succumbed to the fear of a Maratha attack by committing suicide. This portrayal by Dr. Sharma serves to emphasize the weaknesses of this particular ruler of the Jaipur dynasty.

"Iswari singh was now informed that the Holkar has arrived with in 20 miles of the city seeing no help and in utter despondency he swallowed poison and also caused a cobra to bite him to death that night ."

Dr. Sharma's captivating writing style keeps the reader engaged in the study of history, even when recounting the smallest incidents of the Jaipur royal family. This is a testament to his excellent writing.

In his research book, Dr. Sharma provides an instance of how the Rajputs used to turn small matters into questions of prestige and power dynamics. He describes a situation where

Krishna Kumari, the daughter of Maharana Bhimsingh of Udaipur, was initially intended to marry Jodhpur King Bhimsingh. However, due to Bhimsingh's untimely death, Udaipur Maharana decided to marry his daughter to Jaipur Maharaja Jagat Singh. Mansingh, the successor of Bhimsingh, proposed marriage to Krishna Kumari, citing his inherited gift as a reason. This matter escalated into a question of prestige and ultimately led to a battlefield confrontation between Jaipur and Jodhpur. The dispute ended only after the Maharana of Udaipur resorted to forcing his daughter to commit suicide by poisoning her. Dr. Sharma's narrative serves as an illustrative example of how Rajputs demonstrated their power and pride through such incidents.

In the final phase of his rule, the Jaipur Maharaja sought protection for himself and his state by aligning with the British and establishing treaties with them. Ram Singh, in particular, earned respect in the British court for his loyalty. He was appointed as a member of the Legislature and served on the commission against the Maharaja of Baroda.

Dr. Sharma offers a comparative analysis of the events of the 1857 Indian Rebellion, aiming to provide insights into the state of Rajasthan during that time. He notes that in 1857, disciplined forces loyal to the British experienced uprisings in several places. Dr. Sharma mentions incidents in Nasirabad, Kota, Bharatpur, and Neemuch. In Ajmer, rebels killed Captain Spottiswood, and in Kota, they burned Major Burton and his two children alive. However, the patriotism of the Maharajas of Jaipur, Udaipur, and Jodhpur did not seem to awaken during this period. Their loyalty to the British appeared to overshadow their patriotism for India, leading the Maharajas of Udaipur, Jodhpur, and Ram Singh of Jaipur to support the British staunchly against the Indian rebels.

Dr. Sharma notes that the British government was highly satisfied with the services of Sawai Ram Singh and made extensive efforts to improve the deteriorating economic conditions of Jaipur. This included the establishment of separate departments and the reform of local courts. Civil, criminal, and appellate courts were set up, land measurement was carried out, and hospitals were opened in both the city and the district to promote the area's development. In the history of Jaipur state, Dr. Sharma not only sheds light on the political situation across the nation but also vividly highlights the literary, cultural, and educational pursuits of the Jaipur kings, giving them a prominent place in his research.

Dr. Sharma describes Sawai Pratap Singh as an accomplished poet who authored numerous works in languages such as Braj Bhasha, Dhundhari, Gujarati, Mewari, and Punjabi.

Dr. Sharma beautifully captures the appreciation for the arts during Pratap Singh's reign. He notes that the court of Pratap Singh boasted 22 musicians and 22 poets, reflecting a deep appreciation for the arts. The literary scene also thrived during his time, with notable works emerging. Mr. Maniram, for instance, wrote "Pratap Chandrika," a comprehensive commentary on Bihari Satsai. Gumanirai Kayastha translated "Ain Akbari" from Persian to Dhundhari, showcasing the literary achievements of the era. Dr. Sharma portrays Pratap Singh's profound love for art, literature, and music with great detail.

Dr Sharma Wrote that Sawai Pratap Singh was a connoisseur of music, poetry, and learning, adorned his court with twenty-two musicians and twenty-two poets. He was a passionate patron of music, fostering an environment that encouraged experts to write treatises on the subject. Notable among his court poets were Budh Prakash, Amrat Lal, Bakhtesh, Shambhunath, Ganpati, Bharti, Gosain, Rasraj, Maniram, and Chatur Shiromani

During Ram Singh's reign, there were significant advancements in education. In 1844, a college was established, followed by the establishment of a Sanskrit college in Jaipur in 1845. In 1867, a Girls High School was founded, and a Rajput School was established in 1861. For the comprehensive education of the kings of Rajasthan, Mayo College was set up in Ajmer in 1877.

Furthermore, the city of Jaipur, initially planned by Jaisingh, was further developed under Ramsingh's rule with the construction of several remarkable buildings. Dr. Sharma comments on the architectural interests of Jaipur's rulers, highlighting that the city flourished in the field of architecture. Ramsingh oversaw the construction of notable landmarks such as the Albert Museum, Ramniwas Bagh, Maharaja Public Library, Hospital Building, Maharaja College, Sanskrit College, and Rambagh Palace. These architectural endeavors added to the city's charm and cultural heritage.

Dr. Sharma's research book also highlights the significant reforms implemented by the Jaipur kings. He provides a thorough evaluation of the administrative capabilities of the kings by addressing various aspects, such as the drinking water system, city lighting system, railway system, police and army system, construction of canals, and road construction. These details demonstrate Dr. Sharma's skills as an excellent historian, as he delves into the multifaceted aspects of the administration and infrastructure developed by the Jaipur kings.

Dr. Sharma, faced the challenge of balancing truth with the desires of the royal family highlighting the delicate dance between historical accuracy and political patronage in documenting the legacies of ruling families. Dr. Sharma's narrative reflected a more favorable light on the Jaipur State, omitting its flaws and inconsistencies. Had Dr. Sharma not adhered to these constraints, would he have lauded Biharimal's strategic marriage to Akbar's daughter, or criticized the Jaipur Gharana's repeated tributes to the Marathas? Could he have viewed the signing of treaties with the British with more scrutiny, or questioned the Jaipur royal family's loyalty during the 1857 revolution?

Dr. Sharma's portrayal of the Jaipur Maharajas emphasizes their political and military prowess, overshadowing other facets of Jaipur's history. While acknowledging the royal family's capabilities, it fails to recognize the valor and heroism of the land itself. Jaipur's strategic alliances with the Mughals, Marathas, and British ensured its safety and political growth, fostering advancements in architecture, art, and education. However, the narrative overlooks the compromises made by the Jaipur gharana, neglecting its loss of self-esteem and ethnic pride. Dr. Sharma's silence on these matters raises questions about his perspective and the complexities he chose to navigate in his research. The absence of acknowledgment of these sacrifices leaves readers pondering the true essence of Jaipur's legacy, contrasting it with the unwavering honor of figures like Maharana Pratap.

If seen from a point of view, it is a courtly treatise, yet the political information provided by Dr. Sharma from the historical point of view, the description of the wars, the description of the upliftment of the art and culture of Jaipur he deserves acclamation .Whatever it may be, in spite of many shortcomings, this research book of his is a source of inspiration for the coming generation.

64

Chapter 4

Translations

Translations

A skilled translator not only possesses a deep understanding of the subject matter but also wields a limitless command over language. The art of translation requires a comprehensive study of the source text and the ability to convey its meaning faithfully in one's own words, ensuring that no nuances are lost in the process. This task is undeniably challenging. While a historian can create an entirely new research book through their own research and writing, a translator must adhere to the original author's creation, which presents a formidable challenge for even the most accomplished historian.

However, the accomplishment of a translator lies in their ability to successfully bridge the linguistic and cultural gaps, while preserving the essence of the original work. Dr. Mathuralal Sharma, during his lifetime, undertook the task of translation at a critical juncture when there was a dearth of Hindi books on historical subjects. Hindi-speaking history students lacked adequate study materials due to this scarcity. Dr. Sharma translated pivotal works authored by prominent historians, who were the stalwarts of their time. Thus, he met a pressing need by rendering these works into Hindi.

In his translations, Dr. Sharma maintained a profound commitment to the seriousness of the subject matter. His translations proved immensely valuable to readers, and his efforts were truly commendable. While translation may have been a relatively small task for a scholar of his caliber, his objectives were noble and far-reaching. His primary aim was to serve both literature and history. He foresaw that future generations might struggle to access and study original English texts, and he felt compelled to translate as many significant works as possible.

When Dr. Sharma undertook translations, he did so without relying on dictionaries or external aids, showcasing his exceptional command of language. His proficiency extended across Hindi, English, and Sanskrit. Consequently, his translations maintain a seamless flow, preserving the original spirit of the texts. In his translations, there is never a sense of disruption in the narrative. Noteworthy among the books he translated are:

[List of important books translated by Dr. Mathuralal Sharma].

1. Shershah - Kanungo, Kaliranjan
2. History as Told by Its Historians - Elliot and Dawson (Eight Volumes)
3. Down Fall of the Mughal Empire - Sarkar, Jadunath (Four Volumes)
4. Tuzuk-e-Babri (Abridged and Translated) - Babur
5. Europe in the Nineteenth Century - Lipson
6. Mughal Empire in India - Shri Ram Sharma
7. Akbar Nama - Abul Fazl
8. Iqbal-i-Jahangiri – Jahangir
9. History of Modern India – Tarachand
10. Bahiranga Yoga (Translation in English) Swami Yogeshwarananda

While historians often dedicate years to the creation of a single book, Dr. Sharma, in contrast, managed to establish his legacy as a historian through a diverse range of contributions. He authored two significant research books, penned numerous valuable history books tailored for students, and achieved renown as a historian by translating works from English to Hindi and vice versa. It is imperative to examine some of these translations within the context of this research book because a comprehensive review of these translations is essential to satiate the thirst for knowledge and research.

Sher Shah - Kali Ranjan Kanungo

Dr. Sharma has translated 'Sher Shah and His Time' from English to Hindi written by world's leading historian Kaliranjan Kanungo. While translating this work originally written by Kanungo, Dr. Sharma writes:

"Currently, there is no other book comparable to this one on the subject. However, Dr. Kanungo's language can be challenging in certain parts. Nevertheless, efforts have been made to ensure its translation is more accessible and understandable."

The translation of the premier book on Sher Shah's rule into Hindi was imperative for students of medieval history. Initially penned in English, the original book posed accessibility challenges for many due to its complexity. In this context, Dr. Sharma's simplified and concise translation served as an invaluable contribution to the field of history.

Dr. Sharma meticulously translated the entire work by Kanungo, ensuring that he paid full respect to the author's intentions. This meant that Dr. Sharma prioritized conveying the author's ideas accurately over preserving the exact wording. Consequently, Dr. Sharma authored a book akin to Dr. Kanungo's, effectively addressing the need for a comprehensive text on Sher Shah and his era for Hindi-speaking readers. As a result, Dr. Sharma's book gained widespread popularity.

Dr. Sharma's translation of the early life of Sher Shah, his initial adversities, and his valiant battles is exceptionally vivid and engaging. The translated book is crafted in such a unique manner, with a meticulously structured sequence of events, that it feels more like an original work rather than a translation.

An example that highlights Dr. Sharma's skill is when he portrays Sher Shah sending his brother Nizam to grant Jagir to Sulaiman and discovering Sulaiman's desire to share in the Jagir. Even in the translation of this episode, Dr. Sharma artfully employs idiomatic expressions and linguistic nuances, further enhancing the richness of his writing

Sher Khan says, "He will never get it in my lifetime because It is said that two swords cannot fit in one sheath".

The Battle of Chausa held immense significance in Sher Shah's life. In this pivotal encounter, he not only emerged victorious against Jahangir, but also compelled the ruler of Hindustan to grapple with misfortune for the rest of his life, ultimately ending his estrangement from the royal throne. Dr. Sharma skillfully employs eloquent language to vividly depict Sher Shah's cunning and the woeful state of Humayun during the Battle of Chausa

"On the pleasant morning of June 26, 1539, amidst the coolness, the Mughals were stirred from sleep by a sudden Afghan attack. Caught off guard, they had little time to don armor or prepare for battle. As chaos ensued, each man scrambled to save himself. Despite the tumult, around three hundred men rallied around the king when the battle call sounded. He valiantly fought with this small band, yet his cowardly companions failed to stand by him. With his left arm wounded and enemies closing in, he found himself surrounded on all sides. To evade capture, soldiers seized his horse's reins, leading him from the summer land to the banks of the Ganges. In a desperate bid for escape, he hurled his horse into the river but fell into the water himself. Just as he was about to succumb, a Nizam Bhishti saved him by offering refuge on his mush. This Bhishti happened to be crossing the Ganges at that precise mome".

A person born in challenging circumstances often possesses a multitude of qualities, and Sher Shah serves as a compelling testament to this notion. Dr. Sharma skillfully portrays the various facets of Sher Shah's character, including his courage and administrative acumen, in his translation. When delineating Sher Shah's accomplishments, Dr. Sharma writes:

"History and philosophy have never known an ambitious ruler who died without regret or without any desire for glory. It was fortunate for Sher Shah that he died in the heat of action. The mind was focused for victory and it was achieved by him before his last breath. He ruled for a short time but the subsequent history of India is proof that his reign was as important as Akbar's 50 years of reign."

The author drew a comparison between Sher Shah's reign and Akbar's 50-year rule. Sher Shah undoubtedly emerges as a great hero and a capable administrator. When viewed in a comparative context within the medieval period, Dr. Sharma's observation appears quite accurate. This is because Akbar ascended to the throne through inheritance, whereas Sher Shah earned his rule through his own efforts. There is a distinction in their paths to victory as well. Akbar's successes were significantly aided by the support of the royal family of Jaipur and other Rajput kings, whereas Sher Shah managed to challenge the Mughal throne independently.

Regarding their administrative abilities, both rulers excelled in their respective ways, naturally making them stand out as exceptional administrators. Dr. Sharma's translation succinctly conveys the depth of this subject matter to readers in a few words, which is indeed commendable.

History as Told by Its Historians - Iliad and Dawson

By translating all the eight parts of 'History as Told by its Historians' composed by Iliad and Dawson, Dr. Sharma has done a great ritual of translation and gifted it to the world of history. While translating the eight parts of 'History as Told by Its Historians', Dr. Sharma gave special importance to the gravity of the subject and formulated all the important facts which are written in the original.

Similar to Akbar, Aurangzeb also formed matrimonial alliances, but there existed a notable contrast between the two eras. Aurangzeb's policies were characterized by a more rigid and oppressive approach, causing dissatisfaction not only among Hindus but also among Shias who were part of the Muslim community. In contrast, Akbar demonstrated remarkable religious tolerance and did not compel his Hindu wives to convert to Islam.

"At that time, the Siya Sultan of Bijapur had suffered a lot while marrying his daughter to the Sunni prince of Aurangzeb. Even more pain would have occurred to the Hindu king of that time, but Aurangzeb thought that it was necessary to humiliate the enemy in this way. Before this, Prince Mohammed Moizzam was married to the daughter of Raja Roop Singh (1661). But force was not used, only political pressure was exercised."

While translating, Dr. Sharma gives a detailed description of Aurangzeb's Sunni Muslim bigotry. Aurangzeb not only tried to destroy the religion of the Hindus, but also tried to destroy the culture of the Hindus as well. He not only destroyed temples and idols but also got the broken pieces of idols placed up in the steps of mosques.

“Along with the temples, Aurangzeb got the idols destroyed. Keshav Lal's jewel-encrusted idols were brought to Agra and installed in the steps of the mosque of Nabab Begum Sahib, to be always trampled under the feet of religious Muslims. The name of Mathura was also changed to Islamabad, but this name did not become popular.”

This process of destroying temples and idols continued throughout India on the orders of Aurangzeb.

"This action was also taken in the case of idols in the temples of Jodhpur. When the commander Khan-i-Jahan Bahadur returned from Jodhpur, he brought with him a cart full of broken idols. The Emperor ordered that the statues made of gold, silver, brass and stone should be placed on the square and steps of the Jama Masjid so that they may be trampled by the feet of the Muslims."

Aurangzeb remained a fanatic of his religion till the end of his life. As long as he was in power, he used to torture Hindus mercilessly and played with their feelings. Dr. Sharma in his translation has also exposed the facts that not only Aurangzeb destroyed the temples and idols of Hindus but also the schools of Hindus.

"The Emperor, heard on 18 April 1669 (17 Jilkada 1073) that in Uttha, Multan and especially in Banaras, Brahmins expound their worthless texts in their schools and students, both Hindus and Muslims, go there. That's why the king, the director of religion, ordered the subedars of all the provinces that such temples and schools of the infidels should be destroyed immediately and Hindu teachings should not be taught there."

Maharaja Jaswant Singh was Shaista Khan's assistant, when he went to meet Shaista Khan and apologized to him, what Shaista Khan said, was described by Dr. Sharma in these words:

"I used to believe that the Maharaja would be busy in the service of the emperor when disaster befell me. When the incident was reported to the emperor, he condemned the work of both Shaista Khan and Raja Jaswant Singh and urged them to fight against the subedari of the south and Shivaji. Shaista Khan was called back after giving the leadership of the army to Shahzada Mohammad Moizzam, then appointed him as Subedar of Bengal. Maharaja Jaswant Singh continued to be the head of the prince's auxiliary army”.

In this way Dr. Sharma has also quoted the specifics of the political situation of Aurangzeb's time in the translation. Not only this, while giving a very beautiful picture of the nature of Shivaji and Shambhaji, Dr. Sharma writes –

".Shivaji constructed a well close to his palace, fortifying it with a sturdy embankment and establishing a seating area nearby. From this spot, he personally oversaw the fetching of water by the women of the merchants and the impoverished, treating them

with the utmost respect as if they were his own kin. However, during Shambhaji's reign, he also frequented this location. Regrettably, instead of showing reverence, he indulged in inappropriate behavior towards the women and girls ”

It is clear from the above description that Dr. Sharma has done complete justice to the history in his translations. The complete character of Shivaji and Shambhaji has been clearly exposed. Dr. Sharma did not try to hide any fact of history in his translation. He has described every activity of the kings, rulers and emperors.

Describing the generosity of Bahadur Shah and the gifts freely given by him, Dr. Sharma has written in his translation –

"After the accession of Bahadur Shah, the era emerged in a new way and all categories of people received awards according to their merit. People started forgetting the goodness and virtues of Aurangzeb and became engrossed in the generosity of his successors."

Similarly, the letter written by Azamshah to Alam Shah, in which there was talk of settling the dispute regarding the partition and the will of the father was also described in a very good way by Dr. Sharma in his translation.

“Out of the six southern provinces, I will grant you four, along with the province of Ahmedabad. Additionally, I am inclined to offer you one or two more provinces, aiming to prevent any bloodshed among Muslims. Embrace the generosity of your father's will. Accept the proposed terms to avert war. However, if you persist in demanding more and defy your father's wishes, preferring to settle matters through conflict and valor alone, it will result in the loss of countless lives due to the ensuing battle."

Upon receiving this message from his elder brother, the younger brother responded, "It seems this fool has overlooked the wisdom of Saadi, who wrote, 'Ten saints may share a single blanket, but two kings cannot dwell in one realm.

These examples are proof of clarity in translations too.

About the generosity of Shah Alam, Dr. Sharma writes in his translated book –

"Rustom Ali Khan, who was the leader of Shah Alam's bodyguards and who was attacked by the soldiers in the morning, cut off the head of Azam Shah and took him to Alam's camp. With the hope of a huge reward, he laid it at the feet of the prince. But seeing the head of his dead brother in this state, tears of affection started falling from the eyes of kind Shah Alam and Rustam Ali Khan got nothing but curse and was reprimanded. He ordered that the head be buried with due respect..."

Dr. Sharma stated that Shah Alam had an unbreakable affection for his brothers. Dr. Sharma has written about Shah Alam's reconciliation with Kam Baksh, perceiving it differently. Unfortunately, Kam Baksh's fate did not align with him, as the royal throne distanced itself from Kam Baksh.

"I never want to see you like this," replied Kambaksh. "I do not want the descendant of Timur should be imprisoned on the charge of cowardice and lack of courage. The emperor fed him two or three spoons of broth with his own hand and then left with tears in his eyes."

It is clear from the above examples taken from Dr. Sharma's translations that Dr. Sharma has done a very lively translation of the eight parts of 'Iliad and Dawson'.

Tuzuk-e-Babri

This is Babur's autobiography, also known as "Wakiyat-e-Babri." Babur composed this book in the Turkish language. Babur was truly remarkable. On April 21, 1526, in the first battle of Panipat, he defeated Ibrahim Lodi, the last ruler of the Lodi dynasty, and laid the foundation of the Mughal Empire in India. He wasn't just the founder of the Mughal Empire in India; he was also a proficient writer, proficient in Arabic, Persian, and Turkish.

Babur's autobiography holds a special place in world literature, written in a remarkably simple language with a novel-like tone. Dr. Mathura Lal Sharma translated Babur's autobiography, "Tujuk-e-Babri," from Turkey language to Hindi. In this autobiography, wherever Babur traveled, he provided detailed descriptions of the nature, political environment, and martial arts of those regions. Reading his autobiography, we get a chance to journey alongside Babur himself.

Babur possessed a bright character, intelligence, and explicitness. Generosity and bravery were among his primary qualities. In his autobiography, he beautifully describes Kabul, Fargana, and North India. He provides detailed descriptions of India's nature, air, boundaries, population, land, fruit trees, animals, and birds. He also delves into the manners, behaviors, and characters of the people he encountered. Babur's account of India spans about 25 pages in Baburnama.

Dr. Sharma didn't provide a complete translation of Baburnama but rather an abbreviated version, focusing solely on the parts related to India. As Dr. Sharma himself mentions in his translation:

"The present translation is only that part of the Tuzuk which deals with the history of India. The initial episodes relating to Babur's crisis and struggle have been summarized in a few pages."

Dr. Sharma possessed a magical touch with his pen. Whenever he embarked on writing or translating, it felt as though he had sketched a vivid picture of the described subject and placed it right before our eyes. It would come to life, almost tangible. While it's true that Babur himself created such captivating expressions with his pen, making his book one of the most captivating in the world, translating the exquisite prose of such a beautiful book in an equally beautiful and captivating manner is an art in itself. Dr. Sharma was a true connoisseur of this art.

For instance, the depiction of Kabul in his translated book is incredibly fascinating.

"The country of Kabul is very strong and inaccessible to foreigners and enemies. There is Balkh, Kundez and Badakhsha on one side and Kabul on the other side. Hindu Kush mountain lies between them and to reach there one has to cross seven valleys. There are four routes, one passing through the valley of Khyber, the second passing through Vagash, the third passing through Nagj and the fourth passing through Fagul. All these four passes go through inaccessible valleys.

Dr. Sharma enhanced its appeal by skillfully translating the couplets and poetry penned by Babar. When reading the translation, it feels as though Babur himself is the author, so faithful and immersive is Dr. Sharma's work.

The first Battle of Panipat marked a significant achievement in Babur's life. The ruler of a small Fargana region rose to become a prominent figure in the politics of the entire Indian subcontinent. Babur meticulously portrayed every moment of his Indian campaigns with great interest and precision. Dr. Sharma, in his work, has vividly translated the events of the Battle of Panipat, infusing them with captivating liveliness.

As Babur himself once wrote, "The sun rose high like a spear, and a fierce battle ensued, with cannons kept firing until noon, creating a sense of panic among our adversaries. My comrades celebrated our victory. Through the grace and mercy of Almighty God, this arduous task became manageable, and within half a day, this formidable enemy force was vanquished and scattered into the dust."

Dr. Sharma thoughtfully incorporated Hindi, Persian, and Urdu words where appropriate to enhance the narrative. It's worth noting that Dr. Sharma possessed a deep understanding of Hindi, Persian, and Urdu languages.

In a reflective quote, Babur wrote, "The people of Bengal claim loyalty to the throne, ino matter who is the ruler ."

"On Monday morning I left by boat but the wind was unfavorable so the boat had to move with the direction of the wind. Last year the army had to stay for a long time in front of Buxra (Buxar). Reaching near it I crossed the river and saw the land."

Dr. M.L. Sharma has translated the autobiography of Zaheeruddin Mohammad Babar after organizing it into distinct episodes. Each episode provides a comprehensive yet concise account of specific events. In the first episode, he offers a complete but succinct portrayal of Fargana and Samarkand. The second episode revolves around Babar's entry into India from Kabul alongwith his army and advancing towards the north-western regions. The third episode chronicles the invasion of India, the defeat, and the subsequent demise of Ibrahim Lodi. The fourth episode offers a meticulous depiction of Babar's experiences in India during that year. The fifth episode delves into Babur's conflict with Rana Sanga and the valorous defeat of Rana Sanga. The sixth episode centers on the victory at Chanderi. Babar's triumph in Bihar is detailed in the seventh episode, and his conquest of Bengal is the focus of the eighth episode. Finally, the ninth episode presents a translation of the pivotal events in Babar's life.

Dr. Sharma also depicted the geographical description of India as articulated by Babur, which he translated as follows: "Hindustan spans across the first, second, and third climatic seasons; it does not extend into the fourth season. The land, fauna, flora, the people and their languages, the prevailing winds, and the patterns of rainfall are all distinct in nature.

The meticulous manner in which Babur organized his army during the Battle of Khanwa is detailed extensively in his autobiography, and Dr. Sharma has conveyed this with remarkable precision. Reading Dr. Sharma's translation, it feels as though we are personally witnessing the battlefield.

On the 9th of Jumadil, the last day (March 12), which coincided with Navroz, I orchestrated the movement of my artillery and wheeled cannons. I ensured that all machines and equipment were meticulously arranged, while also organizing the entire army into the right, left, and central divisions. The cannons and tripods led the way, with Ustad Ali Kuli and the gunners following closely. This arrangement was devised to prevent any interference between

the artillery and the infantry, with the infantry marching in a well-organized formation behind.

Dr. Sharma's translation of Baburnama vividly captures this scene, offering a clear and exquisite portrayal of Babur's account. Baburnama not only stands as a monumental historical work but also as a remarkable piece of literature.

Europe in the Nineteenth Century – Lipson

The Lipson made 'Europe the Nineteenth and Twentieth Century' has also been translated into Hindi by Dr. Sharma. Many events in Europe happened during Dr. Sharma's lifetime and at that time he was mature and fully knowledgeable. He understood international politics very well. His knowledge of politics and diplomacy was vast due to the proximity with the kings. Britain's relations with other European nations had a direct impact on India. In such a situation Dr. Sharma's knowledge was not less than Lipson in any form. The history of the world in the 19th and 20th centuries has been the history of Europe. The French Revolution was a big event not only in the history of the country but in the history of the whole world, which taught the world the lesson of equality, fraternity and unity along with the message of independence. Many new systems started taking the place of ancient systems, governance systems started changing and social systems started taking a new form.

The Industrial Revolution completely changed the face of Western Europe. Production began to grow rapidly and the spirit of colonialism developed to consume goods. Similarly, world wars also started on the land of Europe and the map of Europe itself changed. Dr. Sharma has translated all the events like Capitalism in Europe and spread of communism in Russia, in a very good way. He himself writes:

"History of Europe" by Mr. E. Lipson is the best book on this subject. So far seven editions have come out. We hope this Hindi translation will be useful and beneficial for the students. Words are not considered as important in the translation as much as the feelings. Lipson's language is complex and difficult. The translation is done in simple and comprehensible Hindi."

Dr. Sharma has done a beautiful translation of the revolution that took place in 1848 for the restoration of democracy in France. How the demonstration took place and how the emperor abdicated the throne has been described in great detail.

"The scheduled date for the demonstration was February 22, 1848. On that day, the democrats of Paris flooded the city's markets. The National Guards were summoned, but their sympathies aligned with the protesters, revealing the monarchy of July's vulnerability without their support. Democratic leaders seized the opportunity, inciting the already anti-republican public, who opposed not only the government but also the emperor. Louis-Philippe attempted to appease the rebels by dismissing Guizot and appointing Thiers in his place, yet the people rejected this gesture, leading to Louis-Philippe's abdication. A provisional government, chaired by Tine, was established, reinstating democratic rule in France".

In Joe Lipson's book, a comparison is made between Bismarck, the architect of Germany's destiny, and Cavour, the mastermind behind Italy's fortunes. Dr. Sharma, in his clear and concise translation, paints a vivid picture of Bismarck and Cavour. Upon comparison, it becomes evident that these two statesmen shared several similarities in their ambitions while simultaneously exhibiting surprising differences.

Both Bismarck and Cavour pursued the same overarching goal- the unification of their respective nations, Germany and Italy. They faced a common adversary in Austria, which posed a significant obstacle to the progress of their regions, much like how it hindered the development of Asia and Piedmont. With their exceptional political acumen, both nations overcame formidable challenges and achieved remarkable victories. These shared traits bound them together.

However, distinctions also set Bismarck and Cavour apart. Firstly, Cavour aligned himself with the moderate faction, whereas Bismarck leaned towards a more reactionary stance.

Dr. Sharma has meticulously translated the events of the 19th and 20th centuries, as detailed in Lipson's book, employing a systematic and accessible approach. Dr. Sharma's writing bears a distinct style, incorporating a selection of eloquent Hindi words and offering captivating descriptions, which enhance the overall appeal of the narrative.
“The October Proclamation marked a new era in the history of the reform movement. It clearly promised the primary rights of the citizen and said that no person would be arrested. There would be freedom of thought, freedom of speech and assembly. There will be no restriction on assemblies and gatherings etc."

In this way, Dr. Sharma has presented a meaningful translation, giving an analogy of the failure of the League of Nations –
"The League of Nations was repeatedly defeated, as a result of which it was eclipsed. The rule of international law came to an end. Nations broke treaties without asking anyone. That's why there was no sanctity in international agreements."

Other important translations –

In addition to the translations mentioned earlier, Dr. Sharma has also taken on the task of translating several other globally renowned books. One of these notable works is the translation of 'Mughal Empire in India' by S R Sharma. Even in this translation, Dr. Sharma's language maintains its simplicity and allure. He has skillfully chosen words that not only preserve the author's sentiments but also safeguard the historical accuracy of the facts.

Throughout his translations, Dr. Sharma's primary aim has consistently been to ensure that the entire sentence or phrase flows seamlessly, allowing the author's emotions to resonate vividly within the reader's mind.

In 'Mughal Empire in India,' the comprehensive coverage spans from the inception of the Mughal Empire with Babur to the reign of the last Mughal emperor, encompassing all significant historical events that unfolded during the rule of the Mughal monarchs. This inclusive narrative delves into the multifaceted aspects of their eras, detailing the social, political, religious, cultural, literary, and economic landscapes of their times. Dr. Sharma's translation brilliantly captures the liveliness of these events, ensuring that they resonate vividly with the readers.
Akbarnama, penned by Abul Fazal, stands as a crucial historical treatise chronicling the era of Akbar's reign. While Abul Fazal, as a court historian, extensively lauded Akbar in his work, it remains a valuable source of historical information, offering insights not easily found elsewhere. This is attributed to Abul Fazl's meticulous observations and detailed documentation of Akbar's every activity and political vision.

Dr. Sharma undertook the significant task of translating this pivotal work from Akbar's era into Hindi. In doing so, he has tried to showcase Akbar's liberal attributes, much like Abul Fazl, while ensuring the preservation of historical accuracy. Dr. Sharma understood the importance of maintaining historical integrity, recognizing that truthfulness is as vital in historical writing as it is in the essence of life itself.

In his translation, Dr. Sharma also focused on conciseness, streamlining unnecessary details. The language he employed is notably straightforward. Additionally, he occasionally incorporated Urdu and Persian words where needed to enhance clarity, especially in instances where he found ambiguity in the English translation. This choice aimed to provide a comprehensive understanding of the text.

"Iqbal-e-Jahangiri" stands as a significant historical work, providing a systematic account of the pivotal events during Jahangir's reign. Dr. Sharma has undertaken the engaging task of translating this book, imbuing it with a captivating quality.In "Iqbal-e-Jahangiri," Jahangir weaves the story of his life in a richly ornamented language. Dr. Sharma, in his translation, has strived to work wonders, maintaining the narrative's magic. To ensure the preservation of historical accuracy, Dr. Sharma has judiciously omitted unnecessary details and instead summarized intriguing incidents.

The language employed in this translation mirrors the simplicity and clarity found in Dr. Sharma's other works. However, in aligning with Jahangir's descriptions, Dr. Sharma's translation occasionally exudes an added elegance in certain passages. To convey the true essence of the text, Dr. Sharma has incorporated more Urdu and Persian words where necessary, recognizing their importance in conveying the full depth of the narrative's emotions.

"History of contemporary India" by Tarachand, translated by Dr. Sharma, presents a fusion of political transformations, diplomatic negotiations, and historical truths of the contemporary era. Through his translation, Dr. Sharma vividly illustrates the duplicity of British policy towards India, highlighting instances where their intentions were clearly self-serving.

Moreover, Dr. Sharma's translation sheds light on India's economic and educational progress since the inception of the Congress till 1935. It also pays homage to the significant contributions of figures like Surendra Nath Banerjee, Dadabhai Naoroji, Gopalkrishna Gokhale, Lokmanya Balgangadhar Tilak, Mahatma Gandhi, and others in India's struggle for independence.

The sacrifices made by countless Indians in this journey remain an indelible part of the narrative. Dr. Sharma ensures that the British Government's role, or lack thereof, in India's political, economic, and cultural advancement is brought to the forefront.

In sum, this book on contemporary India, as translated by Dr. Sharma, stands as a significant and commendable contribution to the understanding of India's historical journey.

In addition to history, Dr. Sharma also undertook the translation of a highly regarded book on Yoga- "Bahiranga Yoga," originally authored by Maharaj Yogeshwarananda, the visionary behind Yoga Niketan in Rishikesh. Maharaj Yogeshwarananda was an accomplished ascetic, unparalleled in his mastery of yoga practices. Dr. Sharma's translation of this book not only reveals his profound knowledge but also underscores his serious dedication to the subjects of Vedas, Vedanga, Yogashastra, and Philosophy.

While translating into English, Dr. Sharma took special care in preserving the unique terminology associated with the practice of yoga, ensuring that the essence and significance of these terms remained intact. He also made certain that Maharaj's religious sentiments were respected, while making the knowledge of Yoga Shastra accessible to the general public.

This translated book has gained popularity among foreign individuals with a keen interest in yoga. So, why was Dr. Sharma chosen for this particular translation project? In an interview, Dr. Beni Gupta revealed that Dr. Sharma's sister, Rampyari Shastri, who was deeply involved in Yoga Niketan for an extended period and gave discourses, had excellent knowledge of Sanskrit. When Swamiji sought her assistance for the translation, she expressed her inability and recommended Dr. Sharma instead, citing his extensive expertise in religious scriptures and his command of multiple languages.

In response to Dr. Shastri's request, Dr. Sharma accepted the responsibility of translating the book with utmost dedication. It's worth noting that in Indian philosophy, numerous words lack direct English equivalents, hence why, in several instances, Sanskrit words are presented in italics in the translation to maintain their authenticity and depth of meaning.

Evaluation of his translations

Dr. Sharma's lifetime was marked by the translation of numerous history books. These original works were well-known, and his translations also garnered significant popularity. Dr. Sharma approached his translations with meticulous attention to historical accuracy. His commitment to preserving the essence of the original texts in his translations was unwavering.

It's important to note that any shortcomings observed in Dr. Sharma's translations can often be traced back to the limitations present in the original texts. However, when considering Dr. Sharma's translations, one finds clarity and coherence throughout. He consistently took great care to cater to the needs of history readers, even while dealing with complex terminology and challenging language. Each of his translations stands as a testament to his ability to present historical content in a simple, succinct, and easily comprehensible manner.

Dr. Sharma approached his translations with utmost dedication, infusing them with the essence and spirit of the original works. He never lost sight of the ultimate reader, always considering the needs of students as he translated.

His translations were characterized by meticulous attention to historical context, contemporary thought, concepts, descriptions, trends, environments, structures, and styles. It is this thoroughness that ensures a seamless and harmonious quality in his translations, free of visible conflicts.

Dr. Sharma's approach to translation was not about deconstructing facts, events, or their sequences. Rather, he aimed to preserve the authenticity of the original content. He refrained from altering the original words needlessly, thus retaining the original author's value and the subject's relevance in his translations.

Dr. Sharma's translations take various forms, including complete translations and abridged versions. He took care to avoid unnecessary expansion while ensuring that historical facts were fully integrated into his translations.

Even in his summaries, Dr. Sharma's writing is so eloquent that it doesn't appear as if he has abridged a book. His specialty lies in the seamless flow of events, with no apparent division into sections. Dr. Sharma's concise histories maintain their coherence, free from any sense of soullessness. He consistently made efforts to infuse life into his translations, ensuring they retained their vitality.

To dispel any confusion, Dr. Sharma frequently referenced the original texts where necessary. Some of his translations are so vivid that readers may feel as though they are reading the original author's work, bridging the gap that can often exist between translated books and their originals.

Translator Dr. Sharma consistently prioritized conveying the essence of the text over mere word-for-word translations. This approach is emphasized in the introductions of nearly all his translations. It's challenging to find shortcomings in his work. His translations are marked by their remarkable clarity, language proficiency, detailed descriptions, and adherence to a systematic structure, all of which align with the requisites of historical literature.

Chapter 5

Books for Students

Books For Students

Dr. Sharma's expertise did not lie in just one discipline of history; rather, he ventured into various realms of historical research. His contributions encompassed meticulous research, extensive translation work, and the creation of history textbooks that resonated with students and scholars alike. This multifaceted approach endeared him to a wide spectrum of readers, from the causal history enthusiast to the most distinguished historians.

What set Dr. Sharma apart was his unwavering commitment to the authenticity of historical accounts. He refrained from embellishing his writings with imaginary incidents for the sake of entertainment. His dedication to presenting history as it truly happened solidified his reputation as a historian, and every one of his history books stands as a precious heritage in the field.

Dr. Sharma's journey as a historian began when he first picked up his pen to document the history of Kota State, and from that moment, he remained immersed in the world of historical writing throughout his entire life. He firmly established his presence among the common people and left behind a substantial legacy of student-friendly books that continue to benefit generations of learners. His extensive catalog of student-friendly publications forms a long and enduring series, testament to his enduring commitment to historical education.

1. Ancient India
2. Development of Indian culture
3. Rise and glory of the Mughal Empire.
4. Decline of the Mughal Empire.
5. History of Marathas.
6. History of Peshwas.
7. History of Europe
8. Delhi Sultanate
9. Rajasthan
10. Culture and Civilization of India
11. International Relations till 1919
12. International Relations till 1945
13. International Relations till 1965
14. International Relations Unpublished till 1981

A comprehensive review of the books translated by Dr. Sharma reveals that he was not confined to any specific historical period or domain. He delved into and covered every era and facet of history, exhibiting a remarkable breadth of knowledge. His writings spanned the

spectrum of historical topics, encompassing ancient India, medieval India, the Mughal period, the history of the Peshwas and Marathas, and even European history. In essence, Dr. Sharma was a true historian, venturing from the depths of ancient history to the heights of more recent times. This expansive range allowed him to embody every facet of historical study.

Furthermore, Dr. Sharma's contributions extended beyond the boundaries of history alone. His creation of a book titled "International Relations" served as a significant service, benefiting not only history students but also students of Political Science. This achievement is truly incomparable and demonstrates his dedication to enhancing the study of these disciplines

An essential aspect of this research involves reviewing some of the significant books he authored, particularly those intended for students' benefit.

1. Ancient India –

In his significant work titled "Ancient India" within the realm of student-friendly books, Dr. Sharma embarks on a comprehensive journey through the annals of ancient Indian history. This historical narrative spans from the very dawn of recorded history, encompassing the eras of the Maurya Empire, Gupta Empire, Vardhan Empire, the southern states of India, Greater India, Rajput states, the culture of the early Middle Ages, and the Muslim invasions.

Within the pages of this book, Dr. Sharma highlights that the Rigveda stands as the world's oldest scripture, boasting mature and advanced ideas in the realms of religion, philosophy, science, social structures, and politics. Furthermore, he delves into the teachings of Buddha, emphasizing how Buddha's wisdom brought solace to a world yearning for peace. Dr. Sharma also sheds light on the profound impact of Emperor Ashoka, a devout follower of Buddha, who dispatched his preachers to regions across Asia, Africa, and Europe, spreading messages of love and harmony to the world.

It's worth noting that in Japan, a nation known for its patriotic spirit and industrious ethos, Buddha is revered as an ideal figure, a great human being and an inspirational leader who continues to inspire generations

Dr. Sharma underscores in his book that the ancient history of India remains shrouded in obscurity, with many facets still awaiting illumination. There exists a significant gap in our understanding of when script knowledge first developed in India. This lack of clarity can be attributed to the extensive destruction of universities, scholars, and books by foreign invaders, which cast a veil of darkness over the knowledge and history of ancient India.

"History of Ancient India" is an extensive work. One limitation in Dr. Sharma's book is its brevity in describing events from ancient India, making it suitable primarily for introductory purposes. For in-depth knowledge of ancient India, readers may need to consult books by other authors. Nevertheless, Dr. Sharma has made an effort to provide as much information as possible in a concise manner, even in instances like his description of the Kalinga war "Four years after the coronation, Ashoka fought a war in the country of Kalinga, which was a rich, strong and independent state at that time. The reason for this war is not known, but it is known from the two inscriptions found there that one lakh soldiers were killed in this war. 150,000 were killed, 150,000 were taken prisoner, and many times that number perished due to war-borne famine and disease."

In his book 'Ancient India,' Dr. Sharma has masterfully crafted a heart-touching narrative in simple yet unforgettable Hindi that leaves an indelible mark on the reader's mind.

“The Madhuvan’s copperplate provides a detailed genealogical lineage of Emperor Harsha's ancestors. This illustrious clan's most renowned figure was Narvardhan. His lineage continued with Aditya Vardhan, succeeded by Rajya Vardhan, and further extended through Aditya Vardhan's son, Prabhakar Vardhan. Prabhakar Vardhan initially ruled over Sthaneshwar, but his expansionist prowess earned him widespread recognition in North India.

Historian Baan vividly depicts Prabhakar Vardhan as a formidable figure: "He resembled a lion in his pursuit of hunting of " Hun”. He stood as steadfast as a cannon for the king of the Indus region. His actions disrupted the peace in Gujarat and he was like plague for Gandhar kingdom."

In this way, although Dr. Sharma has tried to give detailed information in his small book, complete information is not available through this book of ancient India.

Development of Indian culture -

This book also serves as a remarkable testament to Dr. Sharma's exemplary writing skills. Within its pages, Dr. Sharma meticulously expounds upon the rich tapestry of Indian civilization and culture. It's worth noting that Dr. Sharma possessed an immense understanding of Indian civilization and culture, and he firmly believed that these facets serve as potent vehicles for comprehending the history of any nation.

Dr. Sharma's exploration of Indian culture harkens back to a narrative found in the Upanishads, which traces the origins of Indian culture. In this, one discerns the reflection of the soul and the Supreme Soul, encapsulating profound spiritual and metaphysical dimensions.

Dr. Sharma expounds further by highlighting the unique nature of humanity as thinking beings. He emphasizes that humans possess a remarkable Wisdom unparalleled in the animal kingdom. Natural disasters prompt individuals to contemplate the elemental forces—Vayu (air), Agni (fire), Jal (water), Prithvi (earth), and Aakash (sky)—as divine powers. To appease these forces and avoid their wrath, humans initiate worship, marking the genesis of the Vedic religion in India.

Dr. Sharma underscores the significance of not just physical pleasures but also philosophical and elemental knowledge for human progress. Culture, he explains, emerges from the intellectual and practical creations that humans bring to fruition through their intelligence. Civilization, on the other hand, arises from the manner in which humans utilize natural resources for their physical needs.

Within the realm of Indian civilization and culture, Dr. Sharma discerns profound layers. He identifies it as a fusion of religious and philosophical contemplation, intertwined with the creation of literature, music, and art. For Dr. Sharma, Indian culture signifies a journey from the mundane to the sublime, from ignorance to wisdom, and from darkness to enlightenment.

According to Dr. Sharma, the core tenets of Indian culture include tolerance and respect for all communities, with truth, non-violence, and emotional depth as its defining features. He asserts that our ideal character is constructed upon the pillars of truth, non-violence, asateya (non-stealing), brahmacharya (celibacy or control of senses), and aparigraha (non-possessiveness).

In his book, Dr. Sharma meticulously delves into the intricacies of the Indus Valley Civilization, providing a comprehensive account of its features. He notably challenges the notion of an Aryan migration to India, asserting that during the era of the Rigveda, the Arya Sapta resided in the Sindhu region (Punjab), with the Arya civilization extending into Iran, Turkey, and other regions.

Dr. Sharma's narrative extends to the detailed exploration of Jainism and Buddhism, shedding light on the evolution of the Maurya Empire, Gupta Empire, and the artistic and cultural developments of the Middle Ages. He regards South India as a cherished bastion of Indian culture.

Within the context of Islamic influence on India, including its civilization, culture, and religion, Dr. Sharma underscores the profound impact of the Mughal era. He highlights that Islam did not spread in India solely through military conquest; rather, Sufi religious leaders like Pir Oliya exerted their influence through their secularism and high standards of living. This influence is notably evident in the emotional devotion of Vaishnava devotees.

Dr. Sharma also traces the imprint of Mughal civilization on various aspects of Indian life, including language, literature, architecture, music, and painting. He highlights the significant influence of Muslim civilization on the teachings of Kabir and Nanak.

Discussing reform movements in modern India, Dr. Sharma acknowledges the pivotal role played by Brahmo Samaj, Prarthana Sabha, and Arya Samaj. He underscores the paramount significance of Arya Samaj in rejuvenating Hinduism and credits Dayanand Saraswati's teachings as a boon for the advancement of Indian society.

Decline of the Mughal Empire -

The Mughal rulers played a pivotal role in shaping the political landscape of India, with their reign spanning approximately 250 years. Given their significant impact, it's only natural that Dr. Sharma would delve into the history of the Mughal Empire in his writings.

Dr. Sharma's book, titled 'The Decline of the Mughal Empire,' commences with the reign of Aurangzeb. This choice reflects the pivotal turning point in Mughal history, as during Aurangzeb's rule, the empire began to face internal challenges that slowly eroded its once formidable foundations. Over time, these internal issues weakened the empire, leading to its eventual downfall.

Dr. Sharma explores various factors contributing to the decline, including Aurangzeb's religious bigotry, the emergence of the great patriot Shivaji, who fiercely protected Hinduism, and the incompetence of later Mughal emperors. Together, these elements played a significant role in the ultimate collapse of the grand edifice that was the Mughal Empire.

In his book, Dr. Sharma provides an intricate account of the discriminatory measures taken against Hindus during the Mughal Empire. These measures included temple demolitions, the imposition of the Jizya tax, restrictions on pilgrimages, schools, and festivals, special taxes on Hindus, and the exclusion of Hindus from government positions. Dr. Sharma meticulously details how these policies contributed to the Mughal Empire's decline, particularly during the reign of Aurangzeb.

Aurangzeb's religious intolerance led to uprisings by various groups, including the Jats, Sikhs, and Satnamis. Dr. Sharma thoroughly explores these rebellions in his book, emphasizing their significant role in hastening the decline of the Mughal Empire.

Furthermore, Dr. Sharma delves into the character and actions of Shivaji, who was determined to establish Hindu Padshahi (Hindu rule). Shivaji's relentless efforts and determination laid the foundation for the Maratha state in India, leading to conflicts with Aurangzeb and prominent figures like Jai Singh and Shaista Khan. Dr. Sharma's book offers a fascinating portrayal of the events and challenges faced during Shivaji's journeys to and from Agra, providing valuable insights into this historical period.

Dr. Sharma's book delves into the Mughal Empire's conflicts with the Rajputs, shedding light on Aurangzeb's southern policy, which he portrays as a grave mistake with detrimental consequences for the empire. This policy is depicted as a poisonous wound that significantly contributed to the empire's decline.

The book continues by narrating the events and episodes involving key figures such as Bahadur Shah, Badshah Farooq Sheer, Mohammad Shah, Ahmadshah, Alamgir II, Marathas in Rajputana, Shah Jahan II, Shah Alam II, and more. Through these accounts, Dr. Sharma vividly illustrates the continuous decline and the eventual downfall of the once-mighty Mughal Empire.

Dr. Sharma's book is a testament to his meticulous research and hard work. He extensively references various sources, with a notable inclusion of 'Elliot and Dawson,' which significantly contributes to the depth and richness of "Downfall of the Mughal Empire."

In his book, Dr. Sharma provides a clear and detailed account of Aurangzeb's religious bigotry, highlighting the destruction of temples and the transfer of precious idols, such as those from the Keshavraj temple to Agra, where they were placed in Nawab Begum Saheb's mosque. Aurangzeb's policies, characterized by religious intolerance and his anti-Hindu stance, as well as his southern policy, played a pivotal role in the visible decline of the Mughal Empire.

Dr. Sharma vividly portrays the state of the Mughal Empire during Bahadur Shah's reign. He describes how Aurangzeb's authority waned due to his old age, and his armies were depleted from prolonged conflicts with the Marathas. While Aurangzeb had managed to suppress various rebellious elements during his lifetime, the empire faced growing challenges as his health deteriorated, foreshadowing its eventual decline and demise.

Even in the writing of this book, Dr. Sharma demonstrates his commitment to the significance of historical subjects while maintaining their inherent interest. He presents all the events in a simple and accessible manner, upholding objectivity and subjectivity in his writing. Dr. Sharma's exceptional writing standards are evident in this book as he meticulously outlines the contemporary events and key factors contributing to the decline of the Mughal Empire.

Here are some examples from this book that illustrate Dr. Sharma's prowess as a top historian in the field of translation:

When describing Farukhsiyar's precarious situation, Dr. Sharma writes:

"He used to roll up his sleeves in anger and thought of taking revenge on both the Sayyid brothers and sometimes he wanted to calm down and befriend them again. In such a situation, the only true friend of Farrukhsiyar was Jaipur King Rajadhiraj Sawai Jai Singh."

Dr. Sharma also conducts a comparative study in his book, distinguishing between Jahangir's son Shahjahan and the second Shahjahan. He writes:

"The first Shah Jahan was a serene, prosperous, and affluent emperor, while the second Shah Jahan was merely a puppet controlled by the Sayyid brothers and Maharaja Ajit Singh."

Dr. Sharma also refers to Ahmed Shah's lack of experience, highlighting how he became engulfed in luxury and neglected his responsibilities when he came into power:

"As soon as he ascended the throne, he found himself with uncontrollable power, and naturally, it had a detrimental impact on an inexperienced young man. He was immediately surrounded by luxury and enticements of various kinds."

Additionally, Dr. Sharma eloquently explains the Sikh method of warfare. Describing the Sikh invasion during Ahmad Shah's time, the author writes:

"There is a significant difference between their mode of attack and that of the traditional Indians. A group of thirty to forty soldiers advances swiftly towards the enemy. When they reach the range of their guns, they pull the reins of their horses to halt, and the guns are fired. After retreating about 100 paces, they reload their guns and then repeat the previous method."

In a similar manner, Dr. Sharma skillfully portrays Safdarjung's shortsightedness and his insatiable desire for wealth:

"Safdarjung was short-sighted. His only clear agenda was the accumulation of wealth. This is why the Afghans residing on both the eastern and western banks of the Ganges began to despise him."

Moreover, Dr. Sharma includes even the minutest details in his translation. He elucidates what Ahmad Shah communicated to Madho Singh during a crisis and the reassurance given by Madho Singh:

"Considering your past loyal services, it is the responsibility of a hereditary Samant (person of royal lineage) like you to safeguard the empire in times of crisis. Otherwise, your name will be erased." Madho Singh consoled the emperor and engaged in confidential discussions with Safdarjung, ultimately reaching an agreement."

During the reign of Alamgir II, the economic condition of the empire had deteriorated, and the empire under Alamgir II, plagued by economic crises, experienced extreme chaos and disorder. Dr. Sharma vividly illustrates this in his book:

"As a result of this anarchy and disorder, the city's populace suffered immensely. Many Hindu moneylenders were subjected to royal torture by corrupt royal officials, who extorted money. It's astonishing that, despite such a dire situation, the imperial government did not take any action. The emperor himself had to endure intense frustration and humiliation due to the impoverishment of his treasury."

Dr. Sharma also provides a detailed account of the Third Battle of Panipat in this book. In a letter to Vishnu Joshi, Bhau explained the situation of the war, which Dr. Sharma translates as:

"The enemy lacks the courage to advance. Our soldiers are killing about two hundred of the enemy's men every day and seizing their horses and camels. Supplies have stopped coming from the enemy's camps, causing the price of three seers of flour, three seers of gram, and four and a half seers of ghee to be one rupee. However, there is no shortage in our camps. Here, wheat costs sixteen seers for one rupee, gram twelve seers, and flour and ghee two and a half seers for one rupee. We believe that within eight days, Abdali, Najeeb, and Shuja will be defeated."

Dr. Sharma has also documented Bhau's initial resentment towards Ibrahim Khan Gardi. However, he also highlights the words of assurance spoken by Ibrahim Khan Gardi to Bhau just before the commencement of the battle:

"Ram Ram. You were displeased with me earlier because I insisted on the payment of my soldiers' salaries. Even now, we have not received our salaries, but there's no need to be concerned about it. Today, I will fulfill my duty."

In the letter penned by Najib to his emperor, which is characterized by his unwavering loyalty to Swami and also serves as a poignant testament to his powerlessness, Dr. Sharma provides a clear description:

"He had driven Ahmad Shah away in May 1767. In desperation, he wrote a letter to Shah Alam, expressing his steadfast service to the widowed queen and princes with loyalty and devotion. However, he admitted his current incapacity to fulfill his duty. He implored the emperor to personally come to the capital to ensure the safety and honor of the queen and the princes. He made it explicitly clear that, given the prevailing circumstances, he was unable to discharge his responsibilities."

This letter illustrates Najib's deep devotion and the challenging circumstances he faced during that time.

When Najib's trusted son, Jabita Khan, sought to become a feudatory, Shah Alam's behavior toward him turned unfavorable. Dr. Sharma describes the letter written by Shah Alam to Najib's son in the following manner:

"Shah Alam demanded that Jabita Khan should offer Nazrana (tribute) to secure the succession of his father. Additionally, he has to prepare a share of the royal expenses for the past ten years as well as contribution to the Khalsa. Jabita Khan chose not to respond to these demands, leading Shah Alam to secretly form an alliance with Rao ji Scindia. Subsequently, Shah Alam returned to Delhi and expelled Jabita Khan's forces from the royal fort."

This account highlights the strained relationship and political maneuvering during that period.

Dr. Sharma has enriched the field of history by providing comprehensive information while considering all aspects in each of his books. In "The Decline of the Mughal Empire," he sheds light on various causes and facets of the Mughal Empire's decline based on the latest research. Dr. Sharma has skillfully avoided unnecessary debates and focused on essential elements in this book. While it is a concise work based on authentic texts, it may not cover all the major and minor factors contributing to the decline of the Mughal Empire, which can be

found in other sources. Nevertheless, this book holds significant value for its in-depth exploration of Aurangzeb and Shivaji.

Delhi Sultanate –

Dr. Sharma has authored a valuable book covering the Delhi Sultanate period from 1206 to 1526 AD. In this book, he offers a comprehensive discussion spanning from Mahmood Ghaznavi to Ibrahim Lodi, providing a captivating portrayal of the political, social, religious, and cultural activities during the Delhi Sultanate era. Dr. Sharma pays particular attention to the Das dynasty and delves deeply into the reigns of Balban and Iltutmish, skillfully highlighting the challenges they faced and the solutions they implemented. Furthermore, he acknowledges Razia Sultan as a remarkable ruler of the slave dynasty, remarking that her reign could have been the most celebrated in the Delhi Sultanate had she been a man instead of a woman.

In describing Alauddin Khilji's market control policy, Dr. Sharma expresses astonishment at the incredibly low prices during that era. He skillfully incorporates subtle comments to convey the essence of historical objectives through his writing. Regarding the strict enforcement of the market control system, he vividly portrays the consequences faced by dishonest traders, who would lose as much flesh as the weight they cheated on, in markets of Diwan-i-Riyasat and the Shahnae Mandi . Dr. Sharma also regards Muhammad Tughlaq's ambitious plans as a symbol of wisdom, suggesting that had Tughlaq lived a century earlier, his ideas might have been better received.

Dr. Sharma discusses Firoz Tughlaq, highlighting the numerous reforms he implemented during his rule, such as the construction of canals and the planting of approximately 1200 gardens around Delhi. However, due to his religious bigotry, the long-term impact of these reforms was limited.

Similarly, Dr. Sharma provides detailed descriptions of the Sayyid and Lodi dynasty rulers. He offers a nuanced evaluation of Bahlol Lodi's accomplishments and depicts the Mughal invasion of India during the time of Ibrahim Lodi, which ultimately led to the downfall of the Delhi Sultanate and the establishment of the Mughal Empire.

History of Marathas –

Dr. Sharma's writing was not confined to any specific area of history; he delved into the history of various regions, dynasties, cities, and castes. His work on the history of the Marathas is a testament to the quality of his writing. He covers the entire spectrum from Shahji Bhonsle and Shivaji to the events leading up to the Third Battle of Panipat.

When describing Shivaji's early life, Dr. Sharma emphasizes that despite being the son of a modest Jagirdar and having limited resources, Shivaji's practical intelligence and unwavering determination drove him to establish Hindu Padshahi in Konkan. This ambition ignited the spirits of Maratha soldiers, who zealously protected their religion with their lives and wealth. Although Shivaji did not achieve his goal in his lifetime, he instilled in his soldiers and ministers the ideal of living and dying for the cause.

The story of Shivaji's son, Shambhaji, who faced brutal punishments,without shedding tears, under Aurangzeb's reign, serves as a testament to how Shivaji imparted the lesson of sacrificing everything to uphold and protect the Hindu religion.

Even in the absence of a reigning king in Maharashtra after Shivaji's second son, Rajaram, the struggle against Muslim rule persisted under the leadership of patriotic Maratha Sardars.

Dr. Sharma vividly describes Shivaji's coronation, highlighting its significance. While Shivaji exercised all the prerogatives of an independent ruler, he could rightfully claim the establishment of Hindu Swarajya only after his coronation. Thus, Shivaji's coronation was conducted with grandeur and pomp. A group of scholars from Banaras attended the event, and in 1674, Shivaji's coronation took place in Raigarh, adhering to Hindu customs. During this ceremony, Shivaji assumed the title of Chhatrapati, laying the foundation for Hindu Swarajya.

Dr. Sharma commends Shivaji's bravery and considers his guerrilla warfare tactics as particularly effective given the geographical context of the region, which was surrounded by small hills. Maratha soldiers would launch raids and quickly withdraw, making use of their local knowledge to their advantage. Dr. Sharma also provides insights into Shahaji's role, explaining that he initially held a prominent position in the Ahmednagar state. However, when Ahmednagar was on the verge of being absorbed into the Mughal Empire, Shahaji had already secured a position in Bijapur. It was during this period, when Shivaji was just 14-15 years old, that he began raiding in the Bijapur state without seeking his father's counsel. As a result, the Sultan of Bijapur imprisoned Shahji Bhonsle, where he endured four years of suffering.

Dr. Sharma provides insights into the character of the Marathas, emphasizing that they hailed from Maharashtra. Shivaji assembled an army comprising the hill people of the Western Ghats, known as Mawalis. While these individuals were often regarded as uneducated and backward, they possessed strength, courage, and unwavering loyalty. They had an intimate knowledge of every nook and cranny of their hilly terrain, which made them formidable opponents. These people could scale mountains with the agility of monkeys, and as a result, they were well-suited to both attacking forts and adapting to the demands of their time.

Dr. Sharma highlights Khafi Khan's words about Shivaji, describing him as a courageous, intelligent, and exceptionally clever leader who possessed the art of deception. Kunwar Raj Singh was impressed by Shivaji's bravery and was also terrified by his shrewdness. He even approached the king, requesting the return of his bail, as he did not wish to be held responsible for Shivaji's actions. In truth, Shivaji was a great patriot who aimed to establish the dominance of Hindu religion through any means possible. He was always prepared to confront the mighty Mughal army, whether through negotiation, punishment, or resistance. Rather than a flaw, Shivaji's shrewdness in battling the formidable Mughal forces was seen as a great virtue, essential for realizing his aspirations.

When Shivaji escaped from Aurangzeb's captivity, Dr. Sharma describes that Shivaji and Shambhaji adopted a clever disguise by shaving their beards and dressing as sages. They carried sticks filled with gold and gems. Ramsingh provided Shivaji with one lakh rupees to cover his travel expenses. Dr. Sharma also reveals from historical records in the Jaipur office that Shivaji did not travel from Mathura to Banaras but rather passed through a town called Dausa in the Jaipur State, crossing through various Rajput states before reaching the south.

Describing the growing influence of the Marathas in Rajputana, Dr. Sharma explains that during this period, three centers of conflict emerged in Rajasthan: Kota-Bundi, Jaipur, and Marwar. There were disputes between Bundi and Kota, with Ishwari Singh, the eldest son of Jai Singh, assuming the throne in Jaipur while his younger brother Madho Singh also laid claim to it. Additionally, there was a conflict between Ram Singh and his uncle Bakht Singh in Marwar. All three sides sought Maratha assistance. Ultimately, while all three claimants secured their respective ancestral thrones, their states were left in ruins.

In 1736, Bajirao visited Rajputana and arrived in Mewar, where he received a warm welcome from Maharana Jagat Singh II. Bajirao treated Maharana with great respect, refraining from sitting on the same platform as him and sat himself in front of Maharana. This gesture illustrates the high regard the Marathas held for the Maharana.

Rajasthan –

Dr. Sharma authored not only history books but also various other works, including a book titled "Rajasthan." The Government of India commissioned this book, which serves as an introductory guide to the state of Rajasthan. It covers topics such as the geography of Rajasthan, its people, the history of its notable figures, industrial development, remarkable progress in agriculture, and the contributions of writers and artists from Rajasthan to the fields of art and literature. Dr. Sharma wrote this book in English.

In the book, Dr. Sharma provides comprehensive information about Rajasthan, including its significant salt production. He notes that Rajasthan contributes about ten percent of India's total salt production. In addition to Sambhar, the salt lakes of Panch Bhadra and Didwana also produce high-quality salt.

Dr. Sharma describes the production of copper in Rajasthan, highlighting the significance of various copper mines in the state. He mentions that a substantial amount of copper is extracted from mines in Khetri, Singhana, and other regions. By the time of writing the book, the Hindustan Copper Limited factory had produced approximately 20,000 tonnes of copper. Furthermore, Dr. Sharma notes the presence of copper mines in other areas of Rajasthan, including Dai Bari in Udaipur, Bhilwara, Churu in Bikaner, and Jhalawar in Hadoti districts.

Dr. Sharma provides insights into the cement industry in Rajasthan, emphasizing the significant role played by cement mines in Lakheri, Sawai Madhopur, and Chittor in contributing to India's cement production. He notes that Rajasthan alone produces 1.08 million tonnes of cement annually, contributing to the country's overall production of 8.3 million tonnes.

Regarding the dams constructed on the Chambal River, Dr. Sharma reports that they have facilitated irrigation on 4.05 lakh hectares of land in Rajasthan and 4.01 lakh hectares in Madhya Pradesh, at a cost of Rs 64 crore.

In discussing the Rajasthan Canal, also known as the Indira Gandhi Canal, Dr. Sharma mentions that it spans 525 kilometers in length and will irrigate a vast desert region in northwest Rajasthan covering 45 kilometers in width. Additionally, he highlights the Mahi project, which is designed to irrigate 31 thousand hectares of land

Dr. Sharma provides an insightful overview of the architectural wonders in Rajasthan, including the formidable forts of Chittor, Ranthambore, and Kumbhalmer. He also highlights the beauty of religious structures, such as the Delwara and Ranakpur Jain temples,and the

temples of Barauli, and the Chandrabhaga temple, showcasing exquisite examples of fine artistry. The Jai Stambh of Chittor, featuring nine floors and remarkable architectural craftsmanship, continues to captivate the public and stands as a symbol of Rajasthan.

Dr. Sharma goes on to describe the various festivals celebrated in Rajasthan, such as Dussehra, Deepawali, Teej, and Gangaur, as well as the vibrant fairs held on these occasions. He mentions the popularity of Ghevar, a sweet delicacy, in the markets, during Gangaur and Teej festivals. Furthermore, Dr. Sharma delves into the rich culture of Rajasthan and the significance of folk songs in the region.

Dr. Sharma eloquently introduces the stories of Rajasthan's pride in his book, providing readers with a glimpse of the region's rich heritage and ethos. He masterfully captures the essence of Rajasthan, offering insights into its customs, arts, literature, and natural beauty. Dr. Sharma's book is an invaluable source for anyone seeking comprehensive yet concise information about Rajasthan, making it an unparalleled resource for understanding this vibrant state.

The Rise and Glory of the Mughals -

Dr. Sharma's book on the rise and splendor of the Mughal Empire is a valuable resource for students and history enthusiasts. This comprehensive work covers various aspects of Mughal history, beginning with its establishment by Babur and the challenges faced by Humayun. Dr. Sharma delves into the struggle against Sher Shah, Sher Shah's administration prowess, Akbar's greatness, his administration, religious policy, and Rajput alliances. The book also explores Jahangir's luxurious lifestyle, the influence of Nur Jahan on governance, and the achievements during the reigns of both Nur Jahan and Shah Jahan. Dr. Sharma provides insights into the progress in art and literature during this period, the wars of succession, and Aurangzeb's governance style.

Furthermore, the book examines the post-Aurangzeb era and the decline of subsequent Mughal emperors. Dr. Sharma also discusses the Mughal impact on cuisine and the fusion of Mughal and Rajput architectural styles. The challenges faced by Mughal rulers and their resolutions are explored in depth. Dr. Sharma highlights the remarkable leadership of Akbar, who, despite his lack of formal education, demonstrated wisdom and adaptability by forging alliances with Rajputs and earning the title of "Great Emperor."

Additionally, the book emphasizes how Aurangzeb's religious bigotry had detrimental consequences for the Mughal Empire's stability and prosperity. Dr. Sharma's meticulous research and comprehensive coverage make this book an essential reference for those seeking a deeper understanding of the Mughal Empire's historical evolution and the factors influencing its grandeur and eventual decline.

Much like his other books, this one is also highly beneficial for students. Dr. Sharma has a talent for presenting historical events in a straightforward and accessible manner, making it easy for even the average history student to grasp the essential aspects of this significant period in Indian history.

History of Peshwas –

In his book on the history of the Peshwas, Dr. Sharma provides a detailed account of the rise and fall of the Peshwas up to the year 1818. This includes insightful portrayals of key figures

such as Bajirao I, Balaji Bajirao, Madho Rao, Narayan Rao, and Raghoba Bajirao II. The book also delves into the intriguing dynamics between the Peshwas and their Sardars, particularly their relationships with Holkar, Scindia, and Bhonsle. Dr. Sharma skillfully narrates the domestic conflicts between the Peshwa and Holkar and Scindia, adding an element of intrigue and drama to the historical account.

When discussing Raghunath Rao, Dr. Sharma paints a vivid picture of Maratha dominance over Delhi. He vividly describes how, on July 16, the Marathas had a significant presence within the long ramparts of Delhi, extending to the other side of the Yamuna River. They engaged in plundering those transporting food, controlled the boat jetties, and effectively isolated the city. This situation led to a sharp increase in food prices within the capital.Now the Marathas had become all-powerful in the capital. Mallah Rao gladly donned the ‘khilat' sent by the emperor. The new officers then paid their respects to Raghunath Rao at his camp. When Raghunath Rao returned home, the Marathas expressed immense joy. Dr. Sharma's narrative captures the Marathas' sway over Delhi and their interactions with the local populace and authorities, offering readers a compelling historical account.

The conditions faced by the Marathas during the Battle of Panipat are vividly described in the words of Sadashivrao Bhau. On January 13, Maratha soldiers and officers besieged Bhau's camp, expressing their desperation due to the lack of food for two days. They lamented that not even a single seer of grain was available for two rupees. Faced with such dire circumstances, they implored Bhau not to let them perish in misery and to allow them to confront the enemy. Consequently, on the 14th of January, the Marathas launched their attack on the enemy.

Dr. Sharma also narrates the death of Bhau, highlighting his remarkable valor on the battlefield. Vishwasrao, Bhau's nephew, was fatally shot by a bullet after two o'clock. Even after witnessing the death of his nephew, Bhau continued to fight tenaciously until his last breath. The battle raged on until three o'clock, at which point the Maratha army began to disperse. Bhau had sustained a spear wound and a gunshot to his thigh, yet he remained on the battlefield after falling from his horse. In this critical moment, he engaged in combat with five Durrani riders, managing to kill three of them with his spear before succumbing to his injuries. His unwavering courage and resilience served as a source of pride for the Maratha community.

In the history of the Peshwas, Dr. Sharma has made a commendable effort to provide a comprehensive account of everything related to the Peshwas, who held significant dominance over the Maratha state. His meticulous portrayal of the rise of the Peshwas in Indian politics is deserving of praise, especially given the limited availability of separate historical accounts dedicated to the Peshwas.

Culture and Civilization of India –

Recognizing Dr. Sharma's enlightened perspective, the Government of India approached him to write an introductory book on Indian civilization and culture. This book provides concise discussions on the ethics, living standards, dietary habits, social practices, and customs of various regions within the vast Indian civilization and culture. It also explores the customs of different religions and the interrelations between them.

Dr. Sharma has made a concerted effort to provide comprehensive information on this topic in his concise book. He underscores how people of various religions coexist in India,

highlighting the unique feature of Indian culture, which is its unity in diversity. Indian culture has embraced the positive aspects of all religions, and despite numerous invasions by different castes, the core of Indian culture has remained unaltered. While external cultures have left their mark, they have ultimately blended into the rich tapestry of Indian culture.

In this manner, Dr. Sharma has skillfully encapsulated the entirety of Indian civilization and culture within the pages of his concise yet engaging book.

International Relations –

International Relations is undoubtedly one of Dr. Sharma's most renowned and widely-read works, particularly among students. Within its pages, Dr. Sharma delves meticulously into the realm of international events and global relations, covering the period from 1919 to 1981. This comprehensive book is divided into three parts, with an unpublished work underway since 1981.

One of the primary factors contributing to the book's immense popularity is the fact that Dr. Sharma wrote about the very era in which he lived. Whether discussing the First World War, the Second World War, or the intricate diplomatic relations between nations, he had firsthand knowledge of these events. Consequently, he provides a wealth of detailed insights into the politics of various countries, their interactions on the global stage, and the various international treaties that shaped the landscape of international relations.

In this book, Dr. Sharma provides an in-depth exploration of various historical aspects, including the underlying causes, events, and consequences of the First World War. He delves into the intricacies of the Treaty of Versailles and its repercussions, elucidates the functions of the League of Nations, examines the primary reasons behind its ultimate failure, and scrutinizes its organizational structure and key organs. The book also addresses critical topics such as the issue of reparations, the economic downturn, the disarmament problem, the rise of fascism in Italy, and the factors contributing to the emergence of Nazism in Germany.

Furthermore, Dr. Sharma analyzes Adolf Hitler's ambitions, Germany's foreign policy, the foreign policies of the United States and Russia, and the dynamics of the Far East during World War II. He provides detailed accounts of international conferences and peace treaties that transpired during this period, including the establishment of the United Nations Organization, offering insights into its structure and the functions of its various organs.

The book also covers the pursuit of disarmament, the development of the Commonwealth, and India's role in these global affairs. Dr. Sharma discusses the complexities of the Cold War, the foreign policies of countries like Britain, France, and India, and the evolving dynamics of India-China relations. He delves into the rise of China, the awakening and quest for independence in various African nations, including Libya, Tunisia, Morocco, Ethiopia, Congo, Nigeria, Uganda, Kenya, Ghana, Algeria, and more.

Lastly, the book examines the extensive efforts made to secure world peace, aimed at averting the looming specter of future wars. Dr. Sharma meticulously analyzes these historical events and developments to provide readers with a comprehensive understanding of the complex web of international relations during this period.

In this book, Dr. Sharma focuses on presenting the practical manifestations of international historical events and the interrelations between nations. Consequently, the theoretical aspects of international politics are not extensively covered, although they are briefly mentioned

when relevant. The book covers a wide range of subject matter, and the author has taken care to ensure that it remains engaging and informative, avoiding unnecessary complexity and ensuring that students receive comprehensive content in an accessible manner.

When evaluating the League of Nations, Dr. Sharma references Walter's perspective in his book, highlighting that while the League of Nations as a functional institution may no longer exist, the ideals it aimed to promote, the hopes it ignited, the methods it pioneered, and the means it established have become integral components of the world's political thought. These influences will endure as long as humanity aspires to unity beyond the divisions of states and nations.

When discussing the onerous terms imposed on Germany by the Allies after World War I, Dr. Sharma explains that these conditions brought Germany's economic life to a halt. Consequently, Adolf Hitler emerged on the scene. Dr. Sharma proceeds to describe Hitler's personality, highlighting that audiences would assemble from distant places to hear Hitler's oratory. He possessed a remarkable capacity to adapt political maneuvers to his needs, which was a key factor in his rise to power. Moreover, Hitler had an innate talent for sound judgment and a unique ability to comprehend the emotions and psychology of the public.

In the chronological table presented by Dr. Sharma, he has succinctly provided comprehensive information within just a few pages. The book is published in three parts, with one part remaining incomplete and unpublished. Dr. Sharma's elaboration on various incidents and foreign policies enhances the book's utility. Indeed, this book stands out, and it is apparent that a distinguished author has penned a remarkable work. This is why the book holds significant importance in India, not only as a historical resource but also in the fields of political science and general knowledge. Dr. Sharma, as its author, will be remembered for generations to come.

History of Europe –

In contrast to Dr. Sharma's engaging and excellent works, his talent appears to be less pronounced in his history of Europe. It seems as though he may not have been as invested in composing this book, and perhaps wrote it merely to fill a gap. The book reads more like a passive account. It's possible that he adopted this style of writing to engage students in a changing educational environment. The brilliance seen in his other books is notably absent here. While the book is written in a simple language, the historical context of Europe during that period represented the entire world and had a significant influence on global political developments. Dr. Sharma may have felt the weight of this responsibility when condensing such a vast subject into a small book, but it may not be considered his best work.

Evaluation –

Dr. Sharma authored numerous student-friendly books during his lifetime. He tailored these books to suit the contemporary educational environment and the needs of students. His writing was characterized by its simplicity,the provision of ample information, and detailed explanations of historical events. He aimed to make these books accessible to the general public, showcasing his prowess as a high-quality writer.

However, writing in straightforward Hindi, especially for someone with such exceptional command over the language, can be a challenging task. While some of his books, particularly those focusing on European history, may have certain shortcomings, they remain valuable educational resources considering the standards of his time. It's fair to say that Dr. Sharma composed these books in response to the educational demands of his era.It is undeniable that a thinker and historian of his caliber is rare to find, and his contributions have left an indelible mark on the field of history, especially in Rajasthan.

Chapter 6

Contribution of Dr. Sharma in the field of historical research

Contribution of Dr. Sharma in the field of historical research

Dr. Sharma's contributions to historical research were immense. He was, in fact, a historian with a deep investigative nature. His destiny led him to immerse himself in history, uncover its hidden novelties, support these findings with extensive research, and even discern history in the seemingly ordinary. He then diligently presented these discoveries as thoroughly researched historical accounts, reshaping the landscape of historical scholarship. His life was consumed by reading, contemplating, and delving into history, and he devoted much of his time to this pursuit. This dedication resulted in around thirty books authored and translated by him, along with approximately half a dozen research works, including two original research books.

In addition to these significant works, Dr. Sharma produced a multitude of smaller articles, speeches, narratives, and lectures, each infused with historical depth. His hundreds of radio talks served as a valuable treasure trove for history enthusiasts. Dr. Sharma had a remarkable ability to turn any blank page into a document of historical importance through his writings. Evaluating the monumental contributions of such a distinguished historian to the field of historical research is indeed a challenging endeavor.

Dr. Sharma's impact in the realm of research is truly immeasurable. He actively facilitated approximately 50 researchers in their pursuit of historical research, and you can find a detailed account of this in the chapter titled "Directing Researchers" within this research booklet. Dr. Sharma's services in the field of research extended far and wide. Whether it was his historical articles published in newspapers, radio talks, journal contributions, speeches delivered at seminars, or lectures presented at conferences and congresses on various subjects, each was infused with rich historical content and marked by groundbreaking research.

Through the journal he managed, Dr. Sharma made an indelible mark on the field of research. In essence, it functioned as a research magazine, fostering innovation and presenting fresh perspectives in the realm of historical inquiry. Similarly, Dr. Sharma played a pivotal role in advancing the field of research through the Rajasthan History Research Institute, now known as the Rajasthan Historical Research Institute. Here, he uncovered unexplored facets of Rajasthan's history and encouraged research on Maharaos and Maharajas who had not only left an indelible mark on Rajasthan but also on India as a whole. Under Dr. Sharma's guidance, this institute evolved into a prominent hub for historical research.

Dr. Sharma also made significant contributions to research by revitalizing the Archives Department in Jaipur. He streamlined its operations, provided better facilities for researchers, and motivated them to utilize the wealth of materials available for their research. As the inaugural director of the Rajasthan State Archives, he achieved remarkable milestones in advancing research. Dr. Sharma simplified the research process for scholars, teaching them how to navigate through the papers of Maharajas and Maharao. He imparted the skills needed to read and utilize research materials written in various scripts. In essence, Dr. Sharma tirelessly worked to eliminate any obstacles that researchers encountered on their path from A to Z in the world of research. He was not just a researcher himself but also a catalyst for research, fostering a renewed enthusiasm for historical inquiry through his research magazine.

This was the very reason why Dr. Sharma commanded immense respect and admiration. People held his knowledge in the highest regard, and he was revered by many. Dr. Rajora vividly recalls an incident from an interview with Dr. Sharma, where he, along with Dr. Dashrath Sharma and Dr. R.K. Sethi, entered the administrative gallery of Rajasthan University. Upon his arrival, the Registrar immediately paid his respects by touching Dr. Sharma's feet, setting a precedent. Subsequently, all the university's staff, including professors, readers, and teachers, lined up in the gallery to seek his blessings, with Dr. Sharma graciously extending his blessings in his customary manner. This remarkable scene serves as a testament to the profound respect and admiration he garnered throughout his life, a reflection of both his scholarly achievements and his affable nature.

His passion for history and his dedication to historical research, as well as the depth of his longing for the true essence of history and his frustration with its limitations, are evident in his speech delivered at the inauguration of the Rajasthan History Congress in 1976. In his address, he eloquently expressed:

"History should serve as a discerning arbiter. This is my personal belief. It should elucidate the myriad facets of a subject and ascertain which perspective among them holds the highest merit. However, our forebears christened it Iti-ha-aas, signifying 'that's how it happened.' Whether it transpired exactly as narrated remains shrouded in uncertainty, but it is indeed plausible that it did. That is as far as our conjecture can extend."

This poignant reflection highlights his unwavering commitment to historical accuracy and his desire to uncover the most truthful and comprehensive narratives within the realm of history.

He explained that he couldn't possibly construct history beyond the confines of this prison, emphasizing that the individuals before him held differing perspectives, each with its unique version of the truth. His point was that when historians engage in the process of writing history, they are confronted with an array of diverse source materials, such as written documents, inscriptions, coins, and the physical remnants of the era, including structures, palaces, and temples. Yet, even these sources, he noted, remain silent and require careful interpretation to extract their historical narratives.

Dr. Sharma beautifully expressed the challenges of historical research in his insightful speech, along with defining the concept of history. He emphasized that when the approach to thinking and understanding can vary among observers, extracting meaning from inanimate material becomes an extremely difficult and daunting task. In such circumstances, historians should consider all perspectives and bring forth the best historical interpretation.

Indeed, research is a complex and challenging endeavor, requiring researchers to navigate through difficult paths to uncover the depths of truth. Some may become perplexed along the way, but those who persist and ultimately reach the core truths become true researchers and historians. Dr. Sharma expressed bold views in his speech regarding the history written in different eras by various historians.

He noted, "From the history written by Muslim historians, we may not glean the entire truth, and the history penned by the British may lack detailed descriptions. However, if we delve deep enough, we can unearth the truth." He went on to mention notable historians like Colonel Tod and Ahuja Sahab, highlighting their contributions to understanding Rajasthan's history. Colonel Tod, captivated by the valor, abilities, righteousness, and virtues of the Rajputs, lavished praise upon them to a degree even exceeding that of charans(traditional bards). ‘Ojha’ Sahab, on the other hand, was deeply dedicated to deciphering and analyzing inscriptions as part of his historical work

Absolutely, Dr. Sharma's insights underscore the challenges in discerning historical truths from the narratives of different historians. He noted that both the history written by Muslim historians and that authored by the British can be difficult to verify for accuracy. From the history written by Muslim historians, we do not get to know the whole truth, from the history written by the British ,may not have detailed description But we can find the truth if we reach to its bottom

Colonel Tod's admiration for the Rajputs, even surpassing that of charans, may have prevented him from maintaining a strict objective stance in his historical accounts. "Colonel Tod was so fascinated by the bravery of the Rajputs, their ability, their righteousness and their virtuousness that he surpassed charans in praising" . As for Ojha Sahab, Dr. Sharma pointed out that while he delved into inscriptions, he didn't fully and honestly extract the historical significance from them, ultimately leading to a lack of clarity and factual representation in his research. This highlights the importance of critical analysis and thorough research in historical studies.

Indeed, Dr. Sharma's observations emphasize the challenges of verifying historical accuracy in narratives from different historical sources. He pointed out that it can be challenging to establish the truth in the history written by Muslim historians as well as in British-authored historical accounts. Colonel Tod's profound admiration for the Rajputs, surpassing even that of charans (traditional bards), may have influenced his objectivity, potentially limiting the depth of his historical analysis. Regarding Ojha Sahab, Dr. Sharma noted that although he examined inscriptions, he did not rigorously extract historical significance from them with full honesty, resulting in a lack of clarity and accurate representation in his research. These insights highlight the importance of critical analysis and comprehensive research in historical studies

Dr. Sharma's speech during the History Congress in Kota highlighted his deep passion for history and his commitment to addressing important historical issues. He questioned the origins of Todar Mal's land management system during Akbar's reign, emphasizing that it was rooted in the ancient Hindu system rather than imported from Turkestan. He raised critical questions about tax collection methods, the fairness of tax assessments, the existence of an army, the weapons used, and the management of the military during that period.

Furthermore, Dr. Sharma pointed out the historical gap in the documentation of Kota state's history before the time of Madho Singh ji. He emphasized the need for comprehensive research in this area. Additionally, he discussed inscriptions that had not been thoroughly examined, highlighting their potential to yield valuable research material and contribute to the creation of new historical narratives. Dr. Sharma's speech reflected his keen interest in historical research and his dedication to identifying areas of historical inquiry and improvement in existing historical accounts.

Dr. Sharma's prolific writing extended beyond his books and research work. He contributed numerous short articles to various newspapers and magazines, showcasing his exceptional research abilities. His articles covered a wide range of subjects, not limited to history, and were composed in languages such as Sanskrit, Urdu, English, Hindi, and Hadoti.

Dr. Sharma's versatility as a writer was evident in his articles on Economics, Political Science, Sociology, Painting, Literature, Vedas, Vedanta, Yoga, and more, published in various periodicals. His dedication to research was consistently reflected in his articles, whether they were concise or extensive. Each piece bore the hallmark of thorough research and brought something new and insightful to its readers.

Additionally, Dr. Sharma held leadership positions in several organizations and delivered presidential speeches that were characterized by their profound essence and capacity to inspire. His

writings, regardless of their length, consistently demonstrated his commitment to advancing the frontiers of knowledge and offering fresh perspectives to his readers.

He was frequently invited to deliver speeches and provide guidance in various organizations. If a compilation of these speeches were to be assembled, it could form a knowledge-rich book of global significance. At the Officers Training School, his expertise in history led to frequent requests for lectures on the subject.

One particularly memorable speech he delivered was during his tenure as President of the 'All Rajasthan History Congress,' which was founded on December 15, 1962. This speech stands as an unforgettable piece of work, akin to a research book on Rajasthan. It is unfortunate that while historians have penned many research books on Maratha, Sikh, and Jat history, Rajasthan, a land of valiant warriors who fiercely battled formidable foes such as the Pathans, Turks, Afghans, and Mughal emperors to safeguard India, has not received the comprehensive study it deserves.

The term "Rajasthan " has been in usage since the era of Colonel Tod. Historically, it was referred to as a part of Malwa or Gujarat, and it could also be identified as Matsya Desh, Gangal Desh, Medpath, Mewar, or the region surrounding Berath, which corresponds to modern-day Jaipur and Alwar. Various regions within Rajasthan were known by distinct names. Some parts of Rajasthan were referred to as Marupradesh, while others were known as Sur, Saini, Sibi, and Bagad.

The Bairath region held significance during the time of Ashoka, as evidenced by the discovery of two major inscriptions known as the Bagru inscriptions, which describe Buddhist scriptures. These inscriptions are now housed in the Calcutta Museum, indicating that Bairath was as prominent as Sarnath during that period.

When discussing the Vedic civilization in Rajasthan during the later ancient era, it is noteworthy that some yups (sacrifice pillars) from the third century have been discovered in Jaipur and Kota. These artifacts provide insights into the rich history of Rajasthan during that period. However, Rajasthan's history before the sixth century remains somewhat obscure, necessitating further research.

Dr. Sharma goes on to mention the presence of various dynasties in Rajasthan in the seventh century, such as the Guhilots in Mewar and Nagda, the Chauhans in Sambhar, and the Mauryas in Chittor. He also notes the establishment of a Muslim state in Nagaur during the time of Gauri and the presence of the second Muslim state ruled by Qayam Khan near Fatehpur in Shekhawati. Kayam Khan Chauhan, a Rajput who had converted to Islam, ruled alongside the Tughlaq, Sayyid, Lodi, Sur, and Mughal emperors.

In the 12th century, the Rathore kingdom was established in Jodhpur, marking a significant political development in Rajasthan during the Mughal era. Many Rajput states, including Jodhpur, Bikaner, Jaipur, Jaisalmer, and Dungarpur, accepted Akbar's authority. However, Maharana Pratap remained a symbol of Rajput pride and continued to resist Mughal dominance, engaging in battles both in open fields and within valleys.

The Mughal presence in Rajasthan had a profound influence on its administration, society, language, customs, and religion. Extensive research opportunities exist for studying various aspects of Mughal rule in Rajasthan, including economic administration, the judicial system, the military structure, and court etiquette during this period.

Dr. Sharma's speech also touches upon the contributions of Jai Singh and the events of the 1857 revolution. The wave of revolution ultimately led to India's independence from British rule in 1947.

In this manner, Dr. Sharma's speeches comprehensively explored the intricacies of history. These lectures served as a source of inspiration for historians. History was the guiding passion of his life, and research had become his daily routine. Therefore, evaluating his contributions in the field of research is itself a significant research endeavor.

He served as the editor of the journal published by the 'Rajasthan Institute of Historical Research' for many years, and through this journal, he consistently enriched his readers with his profound historical knowledge. The primary objective of the 'Rajasthan Institute of Historical Research' was to delve into the political, social, and cultural history of Rajasthan. With this goal in mind, Dr. Sharma initiated the publication of a journal that appeared nearly quarterly.

The journal aimed to assist researchers and illuminate the lesser-known aspects of Rajasthan's history. It also organized seminars, symposiums, and research lectures on history, which played a crucial role in unraveling the complexities of historical subjects. Through this journal, concise yet insightful articles authored by eminent historians revitalized the field of historical writing. Dr. Sharma himself continued to contribute to this journal.

Notably, this journal opened up new horizons in historical research and nurtured a new generation of historians, fostering a legacy of historical scholarship.

No question mark can be placed on the credibility and clarity of the articles published in this journal, because Dr. Sharma himself used to observe every published material before publication and published it only when it stood true to the test of history. The reason is that abundant supporting material was used even in short articles.

Dr. Mathura Lal Sharma made meticulous efforts to provide intricate historical details in his articles. In his account of Muhammad Gauri's invasion of medieval India, published in the Journal from June to September 1964, Dr. Sharma vividly portrays the valor of Parmar King Dharavarsha of Abu:

"Dharavarsha displayed exceptional bravery, as evidenced by his remarkable feat of slaying three buffaloes with a single arrow. A stone statue of this courageous king, holding a bow, stands on the banks of the grand reservoir known as Mandakini, just outside the Achaleshwar temple on Mount Abu. In front of this statue, there are also full-length stone statues of the king, along with three buffalo statues, each of which bears a hole pierced through its body."

This account reflects Dr. Sharma's dedication to providing rich historical insights in his writings.

In his account of the defeat of Mohammad Gauri by Prithvi Raj Chauhan in the first Battle of Tarain in 1191, Dr. Sharma explicitly highlights that Prithvi Raj Chauhan's own mistakes had set the stage for this victory. He also illuminates the defeat of Prithvi Raj Chauhan in the second Battle of Tarain in 1192. Through his article, Dr. Sharma effectively underscores the importance of historical writing by revealing the personal weaknesses of Prithvi Raj Chauhan.

"It appears that Prithviraj grew complacent after his victory, perhaps assuming that Mohammad Gauri had been defeated for good. There is no evidence to suggest that Prithviraj made any arrangements for the defense of his kingdom's borders. Moreover, he had antagonized many neighboring kings through his conquests. While these kings may have wanted Prithviraj to fail, if he had attempted to secure their cooperation in the face of an external threat, he likely would have succeeded. However, he failed to do so. The victory in AD 1191 likely inflated his pride, clouding his judgment about the shared border with the Muslim state and the primary responsibility of protecting India falling upon him."

Even in this victory, Mohammad Gauri employed deceit, as Dr. Sharma noted by quoting Tabaqat-e-Nasiri:

"Before the commencement of the battle, Mohammad Ghori kept fires burning at night in the location where his army had camped during the day. He himself moved to another place with his army and sent his central forces, baggage, and elephants ahead, staying several miles away. The remaining troops were divided into units of ten thousand archers, strategically positioned to launch attacks on the left, right, and rear of the Hindu army. They even feigned death during the battle."

Dr. Sharma authored an article on Abul Fazl, a prominent companion of Akbar and a renowned historian of his era, in the April-June 1976 issue of the journal. In this article, Dr. Sharma provides insights into Abul Fazl's personality and accomplishments. Abul Fazl, who served as Akbar's minister, was born on January 14, 1551, in Agra. He was known for his support of liberal ideologies and a preference for solitude.

Quoting Abul Fazl's words from Akbarnama, Dr. Sharma recounts that initially, Abul Fazal contemplated a life of seclusion due to his lack of good fortune. He had numerous disciples, and scholarly pride led him to desire solitude, but he found no inner peace in that pursuit. Eventually, he abandoned the idea and entered Akbar's court, where he gradually gained influence, and his fortunes improved. His rise in rank and status reflected his liberal ideology, and he often opposed orthodox Muslim groups.

Dr. Sharma also acknowledges Abul Fazl's literary prowess, noting his eloquent style, powerful language, and sweet syntax. Abul Fazal was a highly knowledgeable courtier. However, Dr. Sharma highlights a significant flaw in his character—he was a sycophant. This tendency led Abul Fazl to highlight Akbar's virtues in his writings while downplaying his flaws. Among the five books Abul Fazl authored during his lifetime, Akbarnama and Ain-e-Akbari hold special significance in the realm of history, particularly for their portrayal of Akbar. Abul Fazl served as a friend, advisor, and military leader to Akbar and was one of the "nine gems" (Talents)of Akbar's court.

In this article, Dr. Sharma provides a comprehensive review of Abul Fazal's character, discussing both his merits and shortcomings. He combines a biographical account of Abul Fazal's life with an analysis of his literary contributions.

In the April-June 1974 edition, Part 11, Issue 2 of the journal, Dr. Sharma delves into the early life of Sawai Jai Singh. According to the article, on February 18, 1707, Sawai Jai Singh ascended the throne, which angered Bahadur Shah because he had supported Jai Singh's rival brother, Ajam, and consequently had bestowed the throne upon Vijay Singh. During this time, Sawai Jai Singh secured his kingdom with the assistance of Maharana Udaipur and Maharana Ajitsingh of Marwar.

Describing Sawai Jai Singh's accomplishments, Dr. Sharma notes that during Akbar's reign, Jaipur was a state under the subordination of Ajmer. In 1732, Jaisingh was appointed as the governor of Malwa, and he also held authority over the provinces of Agra and Ajmer. Dr. Sharma cites the example of French Captain J. Peter, who reported that in 1794, the king had an army consisting of 75,000 horsemen, while the Persian historian Warid Tehrani stated that it comprised thirty thousand horses.

Referring to "Vansh Bhaskar Part 4," pages 3089 to 3102 by Suryamal Mishran, Dr. Sharma emphasizes that Jaisingh performed the Ashwamedh Yajna, symbolizing the purification of his sins and the radiance of his accomplishments, akin to the brilliance of the sun. Following this sacred ritual, Jaisingh received blessings from the Brahmins, leading to his attainment of both spiritual

enlightenment and material prosperity, just like Raja Bhoj. These brief articles by Dr. Sharma reflect his dedication to providing comprehensive information in a concise manner.

Writing about the modernization efforts of Ram Singh in Part 5, Issue 3 of the Journal from July to September 1969, Dr. Sharma recounts that Ram Singh ascended to the throne on February 6, 1835, at the young age of 16. His mother served as his guardian until he reached adulthood. To provide him with a well-rounded education, an English teacher named Pandit Ramdeen was hired, and under his guidance, Ramsingh acquired proficiency in Sanskrit, Urdu, and English, as well as excelling in horse riding, hunting, and weaponry. Ramsingh also displayed a deep love for music and played the sitar and veena skillfully.

In addition to his educational pursuits, Ramsingh received administrative and political training from Major General Ludlow. Equipped with this diverse knowledge, Ramsingh undertook a comprehensive modernization effort that included the establishment of a police force, a medical unit, and an education department. To streamline administration, the entire state was divided into ten districts, civil and criminal courts were modeled after those in British India to maintain law and order, and fees were instituted for civil cases. In this way, Ram Singh ushered in a new era of modernization in governance.

In his praise of Maharaja Ram Singh of Jaipur's contributions to education, Dr. Sharma refers to a British agent's 1875 report that highlights the high level of education in Jaipur compared to other princely states in Rajputana during his reign. Maharaja Ram Singh initiated several educational institutions, with the establishment of the college in the capital in 1844 and the establishment of the Medical College in 1861 being the most significant ones.

Moreover, Ram Singh founded the Social Science Conference on March 26, 1869, aimed at combating social evils. He also oversaw the connection of Jaipur to the railway line during his rule, a significant development for the region. Dr. Sharma's article delves into the comprehensive reforms introduced by Ram Singh, providing an in-depth look at his achievements in a concise article.

In the article titled "India's Relations with the West," published in the January-March 1969 issue of Part 5, Issue 2 of the journal, Dr. Sharma provides a detailed account of India's historical relations with western countries. He notes that trade between India and the West dates back to 608 BCE to 600 BCE. Dr. Sharma highlights that Indians were skilled sailors who engaged in trade, exporting items such as ivory, diamonds, jewels, horses, Indian birds, and silver to the West. He also mentions that Indian influence can be observed in the Chaldean civilization around 600 BCE, particularly in the field of astrology. Luxury goods, including cloves and black pepper, were traded between India and Rome, resulting in significant wealth flowing into India. In this manner, Dr. Sharma's concise articles shed light on various historical aspects, showcasing his exceptional research skills

In an article titled "India at the Beginning of the 19th Century," published in Part Eight, Issue Four of the Journal in October-September 1971, Dr. Sharma delves into the state of India before the nineteenth century. He notes that until 1800 AD, the term "Indian" wasn't commonly used to refer to the people of India. However, by the year 1900 AD, due to the influence of English education and interactions with the British, Indians became more aware of their rich heritage. This awareness led to the rise of nationalist sentiments, along with significant religious and social reforms. New literature emerged, and people's knowledge expanded, resulting in a demand for reforms across various aspects of life in India.

In this article, Dr. Sharma highlights the role of organizations like Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Theosophical Society in promoting social reform. Visionaries such as Dayanand Saraswati and Raja Ram Mohan Roy advocated for revolutionary changes in Indian society. As a result of their efforts, Indian society underwent significant reforms and emerged with a renewed vitality on the global stage. This article not only exemplifies Dr. Sharma's profound scholarship but also demonstrates his ability to impart a wealth of information on diverse subjects even within the confines of a short article.

In Part 1, Issue One of the Journal from January-March 1972, Dr. Sharma authored a concise yet comprehensive article on Greater India. In this piece, he endeavors to provide a thorough account, shedding light on the evolution of Indian culture. Dr. Sharma notes the discovery of large Buddha statues and handwritten Buddhist texts, indicating the presence of Buddhism. Furthermore, he highlights the existence of a Buddhist Vihara called Nava Sandharam in Bactrian. Dr. Sharma proceeds to describe regions such as Sogdiana, Yarkand, and Kashgar, where numerous instances of Buddhist literature and viharas have been unearthed. The article also offers insights into Khotan, mentioning the renowned Gomti Vihara as a significant institution in the area. This article showcases Dr. Sharma's ability to convey substantial information on this subject within the constraints of a short article.

In the east and south-west, Indian culture held sway in regions such as Burma, Malaya, Antip, Lanka, Java, Sumatra, Bali, Champa, Cambodia, Shyam, and certain parts of Indochina. Dr. Sharma elaborates on Bali Deep, stating that Hindu culture remained predominant there, and numerous Hindu temples still stand in Java. The influence of Hindu culture on Tibet can be traced back to India, starting around 639 AD. In Java, the imprint of Hindu culture was so profound that numerous Sanskrit inscriptions have been discovered, and the walls of temples and viharas are adorned with scenes from Hindu scriptures. This article highlights Dr. Sharma's ability to provide rich insights into the diffusion of Indian culture across various regions, even within the constraints of a short article.

In this article, Dr. Sharma provides fascinating insights into regions like Borneo, the Shailendra Empire, Angkorbar, Kambuj Sukhodaya, Gandhar, Srikshetra, Pagan, Ramand Desh, Bajajik, Tunhuang Andri, Kuchi Karshar, and many others. Through meticulous research and keen observations, he uncovers traces of Indian culture that have left their marks far and wide across Greater India. This article not only showcases Dr. Sharma's unwavering commitment to research but also exemplifies his ability to unveil a vast ocean of knowledge within the confines of a single article.

In his enlightening article titled "Our Literature and Culture," featured in Part Three, Issue Four of the R.I.H.R. journal published in October-December 1967, Dr. Sharma sheds light on the rich tapestry of India's literature and culture. In this profound piece, Dr. Sharma emphatically asserts that, despite the ravages of time, the Rigveda stands as the world's oldest literary masterpiece. He eloquently describes the language of the Rigveda as pure, rhythmic, and naturally beautiful, akin to the pristine flow of the Bhagwati Bhagirathi river, dancing with unbridled ecstasy.

Dr. Sharma eloquently extols the Vedas as the repository of profound knowledge, emphasizing that reading, teaching, and listening to them represent the highest form of devotion for all. Drawing inspiration from Max Müller, Dr. Sharma beautifully likens the Vedas to the Himalayas, from which numerous rivers and streams flow, nurturing the vast expanse of India, known as Vasundhara. In a similar vein, he contends that India's Shaddarshan, Varnashram Dharma, and

diverse realms of knowledge find their roots in the Vedas, just as these rivers originate in the Himalayas and enrich the land.

Dr. Sharma eloquently asserts that the Upanishads represent the pinnacle of spiritual wisdom contained within the Vedas. He highlights that the Upanishads uniquely delve into the contemplation of both the inner and outer aspects of the soul, a depth of inquiry unparalleled in any other world literature. Moreover, Dr. Sharma's comprehensive knowledge extends to diverse areas, encompassing Buddhist literature, the Mahabharata, Puranas, and Sutra literature. Through his articles, he offers profound insights into Indian civilization and culture, transforming the rich tapestry of ancient Indian literature into a tangible source of knowledge.

Dr. Sharma's article transcends the boundaries of the history subject, reflecting his profound expertise across various domains. His exposition of Indian literature, encompassing the Vedas, Vedangas, and Upanishads, reveals his exceptional command over both Indian literary traditions and the Sanskrit language. Dr. Sharma's inclusion of Sanskrit verses at strategic points in the article serves as a testament to his extensive knowledge and scholarly acumen.

Dr. Sharma's article on the courageous revolutionary Tantya Tope of 1857, featured in Part Eleven Issue Three of the Journal, July-September 1974, pays tribute to one of India's brave sons. Tantya Tope, a capable army chief under Nanasaheb (Peshwa Bajirao II), demonstrated his prowess by engaging the British forces in Kanpur for two days, successfully driving them back. Subsequently, he engaged in a relentless ten-day battle before fleeing to Kalpi. From there, he launched an attack on Chirkari, reclaiming 24 guns and three lakh rupees. Tantya garnered support from numerous kings and even sought the queen of Jhansi's assistance. Although he reached Jhansi with Rao Saheb's orders, Tantya faced defeat there. However, the Rani of Jhansi, accompanied by Tantya, managed to conquer Gwalior. Despite their victory, it was short-lived. The Rani of Jhansi disguised herself as a man and bravely confronted the British army but tragically met her end when her horse collapsed from fatigue, and she was attacked by British soldiers. Gwalior's fort fell into British hands, and Tantya Tope fled to Rajasthan, seeking refuge in Jaipur, Tonk, Indragarh, and other places, but to no avail. In his journey, Tantya Tope crossed paths with General Robert in Bhilwara, leading to his defeat. He eventually left Rajasthan, passing through Kankroli, and was relentlessly pursued by the British army. Tantya Tope was eventually captured and hanged on April 18, 1859. Dr. Sharma's article eloquently portrays the valorous life and activities of Tantya Tope, rightfully acknowledging his bravery, which stands on par with the likes of Rana Pratap.

In Part 12, Issue One of the journal published in January-March 1976, Dr. Sharma sheds light on the biography of another valiant figure in Indian history, Arvind Ghosh, and delves into his political and social perspectives. Dr. Sharma narrates that Arvind Ghosh was the third son of K.K. B. Ghosh, a government doctor in Bengal. Arvind's early education took place in a village school in Manchester, and at the age of thirteen, he ventured to London for further studies, eventually enrolling at St. Pole School. In 1890, he proceeded to Cambridge, from where he returned to India with an outstanding first-class degree. He assumed the role of the Maharaja of Baroda's private secretary while concurrently becoming involved in clandestine organizations.

Subsequently, Arvind Ghosh was appointed as the president of the Gujarat Circle of the Poona Society. Shortly thereafter, he initiated efforts to establish covert networks in Bengal. It was during this phase that he crossed paths with Jatindra Nath Banerjee. In 1902, Ghosh dispatched Jatindra Nath to Bengal. With the assistance of Mrs. Sarala Devi Ghosh, he established a secret organization in Calcutta, along with founding an Akhara (training center). Simultaneously, he joined the Anushilan Committee. However, this organization primarily resonated with the upper class.

In 1904, Aurobindo Ghosh decided to take a more active role in Calcutta. To expand its influence, he sent Barendranath Ghosh to the city. Consequently, he openly plunged into the political arena, solidifying his significant presence in the region.

Arvind held a critical view of the Congress in Bengal, believing it had nearly stagnated and was on the brink of collapse. According to details in his autobiography, he was instrumental in founding a secret society in western India during the late 19th century, led by a Rajput chieftain. This society had a committee of five members based in Bombay, and it included several Maratha politicians. Arvind Ghosh personally undertook the responsibility of inspiring patriotic sentiments within the British Army, successfully influencing two or three battalions. Their aim was to disrupt the harmony within the army.

In 1860, he initiated the publication of a daily newspaper called "Vande Mataram" in Calcutta. The publication advocated an uncompromising stance between the British rulers and India, positing that coexistence was not feasible. The newspaper's message was clear: either the British would have to leave India, or the Indians would. Arvind Ghosh's uncompromising approach and call for either "swaraj" (self-rule) or "swadheenta" (independence) were prominent features of his editorial stance.

When Arvind Ghosh attempted to foment trouble within the cantonment of Chandra Nagar, the British authorities sought to arrest him upon learning of his activities. However, he managed to evade capture and fled to Pondicherry, then a French colony. Here, he embarked on a spiritual journey and established himself as a yogi

In this manner, Dr. Sharma has contributed articles over time to various newspapers and magazines, aiming to revitalize the legacies and stories of the enduring heroes of Indian independence. Through his writings, he endeavored to provide insightful information about the personalities of these revolutionaries, a theme that recurrently appeared in many of his articles.

Dr. Sharma has also penned a captivating article on yet another revolutionary, Vinayak Damodar Savarkar, featured in Part 12, Issue 2 of the Journal from April to June 1976. This article provides an in-depth biography of Savarkar. Born in Nashik in 1863, he was only 14 years old when he witnessed the execution of the Chapekar brothers, who had attacked Mr. Rand. This event ignited a deep-seated anger within him against the British, and he vowed before Goddess Durga to dedicate himself to the country's cause, driving the British out, liberating India, and elevating it to a proud position on the world stage.

This determination led him down the path of becoming a prominent revolutionary. He formed an organization called the Patriot Group, consisting of students, who took a solemn oath of patriotism. Subsequently, the Mitra Mela organization was established, where members were inspired to attend weekly study centers, committing everything to work for the country's freedom. Savarkar sent his comrades to learn bomb-making and actively engaged in revolutionary activities. Through various organizations, he kindled the flames of patriotism among his fellow countrymen.

Savarkar also authored a book on India's first struggle for freedom in 1857, a revolutionary work that was seized by the British government. He was arrested and sent to the Andaman Islands but was released in 1919 following the First World War's conclusion. Returning to Maharashtra, he staunchly opposed the creation of Pakistan, which led to his imprisonment once again. Due to his declining health, he was eventually released. Despite his humble circumstances, he continued to serve Mother India until his passing.

On May 23, 1966, to commemorate Pratap Jayanti, the Maharana Pratap Memorial was published under the capable editorship of Dr. Sharma. This commemorative publication provides such a vivid evaluation of Maharana Pratap's life and achievements that, upon reading it, one could easily believe that Dr. Sharma was a contemporary of Rana Pratap himself.

Dr. Sharma emphasizes that Maharana Pratap was not only a valiant leader of Mewar but also a staunch patriot of India, a national hero. His army comprised brave warriors from various backgrounds, including Rajputs, Brahmins, Charans, Muslims, and others. However, their genuine history has been overshadowed by Mewar's legends and the inaccurate accounts found in Persian chronicles. As a result, Dr. Sharma's aim in this article is to offer an authentic portrayal of Rana Pratap and his courageous soldiers.

Dr. Sharma provides a detailed account of Mewar's history preceding Maharana Pratap, focusing extensively on Maharana Sangram Singh, whom he hails as one of the renowned Maharanas of Mewar. During Timur's invasion and the subsequent instability in the Delhi Sultanate, Sangram Singh seized the opportunity to expand his rule, and his unwavering valor deterred any Sultan from challenging him. Sangram Singh, known for his lifelong engagement in warfare, notably clashed with Babur, the founder of the Mughal Empire, in a momentous battle at Khanwa on March 16, 1527. Despite displaying unmatched courage, Sangram Singh couldn't avoid defeat in this battle. Dr. Sharma's article sheds new light on the historical significance of this era, highlighting Sangram Singh's remarkable personality and elucidating his relationships with various figures through well-referenced accounts.

Dr. Sharma has masterfully portrayed Rana Pratap's unwavering patriotism from his early life to his final moments. Despite the brevity of the article, Dr. Sharma has meticulously compiled historical material, offering a wealth of information about Rana Pratap's life and legacy.

In the following article, Dr. Sharma attempts to provide information about Ratan Singh Vikramaditya and Uday Singh. He writes about Maharana Pratap, who was the eldest among Uday Singh's 25 sons and fiercely battled Akbar to preserve freedom. The intense clash between Mansingh and Pratap at Haldighati is detailed. While describing the Haldighati battle, Dr. Sharma draws upon examples provided by Alberuni in his concise article, painting a vivid picture of the Haldighati battlefield. Dr. Sharma, based on Alberuni's account, asserts that Maharana's forces emerged victorious in the Battle of Haldighati, leaving Mansingh apprehensive for many days during the conflict. However, the ultimate outcome of this battle is no secret.

Nevertheless, Maharana Pratap Singh's conduct in this battle was extraordinary; he fought like never before, clad in the armor of truth and self-respect, setting an unparalleled example of patriotism. Following the war, Pratap spent his time in the mountainous region and worked tirelessly to make Udaipur his capital. Pratap's final years were also spent in these hilly terrains. He was cremated on the banks of a small stream near Bandoli village, approximately one and a half miles from Chavand. A memorial was constructed at this site, although nowadays it lies submerged under a dam. After significant efforts, the monument has been raised above the water level, serving as a reminder of the fearless defender of freedom who protected his country's honor and dignity while leading a mountainous life.

In this manner, Dr. Sharma vividly portrays Rana Pratap's unwavering patriotism, from his life to his death. This concise article by Dr. Sharma furnishes substantial historical content, offering a comprehensive view of Pratap's life and contributions.

In this manner, through the journal of the 'Rajasthan Institute of Historical Research,' Dr. Sharma imparted significant historical knowledge via his articles, unveiling various research avenues for

fellow scholars. Dr. Sharma undeniably stood as a distinguished historian and scholar. His contributions consistently paved the way for historians through his periodic articles in this journal. Esteemed scholars like Dr. K. S. Gupta, Dr. Kewal Chand Jain, Dr. K. S. Rajora, Dr. Beni Gupta, Dr. Gyan Prakash Pilania, Dr. Ram Gopal Sharma, Dr. Brahmadutt Sharma, Dr. Harish Chand Tikkiwal, Dr. G. N. Sharma, Dr. Gyan Chand Sharma, and others were regular contributors to this journal.

Through his research articles, Dr. Sharma made significant efforts to stimulate research trends via this journal. Thanks to his relentless dedication and tireless endeavors, this research journal continued to guide historians for many years, publishing new insights and discoveries during his tenure. However, following Dr. Sharma's era, it seems that there was a lull, and it appears as if the field of Rajasthan's history encountered a pause, almost orphaned after his departure.Undoubtedly, it can be said that the momentum of historical writing and research in Rajasthan was flourishing during Dr. Sharma's era. Many new insights and discoveries regarding Rajasthan's history surfaced during his time. Dr. Sharma himself authored research articles and also encouraged others to contribute to this body of work. However, after his era, there seems to have been a lull, and it appears as if Rajasthan's historical research has somewhat dwindled following Dr. Sharma's contributions.

The articles featured in this journal also stand as exemplary sources of research and historical knowledge. For instance, Prem Kalani's contribution shed light on the cultural magnificence of India, providing comprehensive insights into Hindu festivals during the eleventh and twelfth centuries, as highlighted in the April-June 1975 edition, part two.

Mrs. Kalani emphasized that India has perpetually been a land of festivals, and even during the 11th and 12th centuries, festivals held a special significance in the country—whether they were associated with seasons, social gatherings, or religious occasions. These festivals entailed the worship of gods and goddesses, followed by various forms of entertainment such as plays, fairs, and dances. The festive spirit was always marked by joyous celebrations.

In her article, Mrs. Kalani used Alberuni as a research resource, pointing out that Alberuni provided detailed accounts of Hindu festivals, complete with fixed dates. He holds the distinction of being the first foreign writer to document Hindu festivals. Alberuni's observations were made in the eleventh century when he personally visited India and witnessed these festivals. Mrs. Kalani further highlighted the prominence of the Ram Navami festival during this era, which was celebrated with great enthusiasm. Ramjayanti festival was marked by devotional fervor in temples. Many Hindus would perform rituals like Havan and Yagya in honor of Lord Ram's birth.

The medieval period also saw the celebration of the Gauri festival, known as Gangaur, which was exclusively observed by women. During this festival, as described by the author, married women would worship Mahadev Gauri on Chaitra Shukla Tritiya. They would offer Kumkum, Akshat, Mani, and clothing to the deity and make donations in the form of jaggery or sugar, known as Sora in those times.

In addition, the Krishna Janma Utsav, celebrated on Janmashtami in the month of Bhadra Mas (month of Hindu calendar), retained its form during the medieval period, much as it does today. Alberuni referred to it as a fasting day, and this festival continued to honor Lord Krishna's birth in a manner similar to contemporary celebrations.

Ganapati has been revered on Ganesh Chaturthi since time immemorial in India. Archaeological evidence attests to the presence of Ganapati idols in numerous temples dating back to the 11th and 12th centuries. During that era, Ganapati was worshiped by various names throughout India.

Similarly, the festival of Dussehra held on Vijay Dashami retained its significance. It included the ritual burning of effigies of Ravana at various locations, grand processions featuring adorned chariots of Lord Rama, and a ceremonial bathing of all royal horses, followed by an inspection by the king himself.

In the article, the author provides a comprehensive account of festivals such as Makar Sankranti, Shivratri, and Holi. Through this, the author emphasizes that Hindu festivals and culture have thrived in India for centuries, serving as a reflection of the country's rich cultural heritage and its unity.

In Part Twelve Issue 3 of July-September 1975, Pandit Govind Lal Shrimal provides an insightful evaluation of Durgadas in the context of Mughal-Rathore relations. This article vividly portrays the extraordinary character of Veer Durgadas.

According to the author, Durgadas' lifelong mission was to restore Ajit Singh as the rightful ruler of Marwar. He tirelessly pursued this objective, even when he temporarily left Marwar for Gujarat in search of stability for Ajit. Notably, Durgadas never sought to become a Mansabdar (a noble in the Mughal administration) under the Mughals, firmly maintaining his allegiance to Ajit. He remained a thorn in the side of Aurangzeb, who tried to distance Durgadas from Ajit by granting him a jagir (land grant) in Gujarat.

Aware of the emperor's intentions, Durgadas continued to stay connected with Ajit and Marwar, thwarting the emperor's diplomatic maneuvers. However, while he succeeded in his own state, he received hatred instead of gratitude for his services. Nonetheless, Durgadas emerged as a great hero, characterized by an unwavering sense of self-respect that defined his remarkable personality and character.

In Part Twelve Issue 3 of July-September 1975, Pandit Govind Lal Shrimal provides an insightful evaluation of Durgadas in the context of Mughal-Rathore relations. This article vividly portrays the extraordinary character of Veer Durgadas.

According to the author, Durgadas' lifelong mission was to restore Ajit Singh as the rightful ruler of Marwar. He tirelessly pursued this objective, even when he temporarily left Marwar for Gujarat in search of stability for Ajit. Notably, Durgadas never sought to become a Mansabdar (a noble in the Mughal administration) under the Mughals, firmly maintaining his allegiance to Ajit. He remained a thorn in the side of Aurangzeb, who tried to distance Durgadas from Ajit by granting him a jagir (land grant) in Gujarat.

Aware of the emperor's intentions, Durgadas continued to stay connected with Ajit and Marwar, thwarting the emperor's diplomatic maneuvers. However, while he succeeded in his own state, he received hatred instead of gratitude for his services. Nonetheless, Durgadas emerged as a great hero, characterized by an unwavering sense of self-respect that defined his remarkable personality and character.

In this manner, numerous authors contributed significant information through this journal. The journal served as a substantial source of inspiration for historians, and Dr. Sharma's tireless dedication in its administration is evident to all. The circumstances that drove his passion for history through its management can be inferred from the fact that the journal ceased publication thereafter. Every article published under his editorial guidance in this journal was no less than a comprehensive research work.

Within this journal, one can find a wealth of information about various individuals' character, alongside a diverse array of articles covering topics such as punishment in the Mahabharata, the

literary contributions of Sawai Jai Singh, Rajasthan's struggle for freedom, and the histories of kings from Bikaner, Jodhpur, Kota, Bundi, Jaipur, and more. These articles provide in-depth insights into their respective subjects. Furthermore, the editorials composed by Dr. Sharma for these journals also contained profound and valuable information.

Dr. Mathura Lal Sharma, in a concise editorial published in the Journal of June-September 1964, highlights the significant role played by Muhnot Nainsi in chronicling the history of Rajasthan. Born in 1610 into an Oswal family, Nainsi's familial connection was noteworthy. His father, Jaimal, held a prominent position as an advisor to Maharaja Jai Singh of Jodhpur and administered the districts of Nagaur and Jalore as his jagir.

During his father's era, Muhnot Nainsi also rose to prominence and was appointed as Diwan by Maharaja Ram Singh. However, Nainsi's life was marked by a series of both achievements and challenges, which contributed to his unique perspective on the history of Rajasthan.

Dr. Sharma's editorial highlights the significance of Muhnot Nainsi's historical work, which is renowned by his name. This comprehensive text, spanning approximately one thousand pages, not only provides valuable insights into the history of Rajasthan but also offers information about Gujarat, Kathiawar, Kutch, Bundelkhand, and Central India. Muhnot Nainsi's contribution is particularly vital for understanding the history of Rajasthan from the early 12th century up to his own time.

Furthermore, Dr. Sharma acknowledges Colonel Tod as the first foreigner to document the history of Rajasthan. Appointed in Gwalior by the East India Company at the age of 31, Colonel Tod dedicated a significant portion of his life to Rajasthan and Madhya Pradesh, displaying a keen interest in the political dynamics of the region.

After resigning from his post in India, Colonel Tod authored the book "Annals and Antiquities of Rajasthan" in 1832, which holds significant importance in the realm of Rajasthan's history. It's important to note that the book does have its shortcomings, especially concerning specific dates, but this is understandable given the lack of advanced historical research methods available during Tod's time. Moreover, much of the historical material that emerged later was not accessible to him.

Colonel Tod's work serves as the cornerstone of Rajasthan's historical documentation. Having spent considerable time with the Rajputs, he developed a deep admiration for them. In his writings, he expressed the utmost respect for the royal houses of Udaipur, Kota, Bundi, and Jodhpur. His book is a testament to his profound affinity for the Rajputs and their history.

.

Suryamal Mishran emerged as one of Rajasthan's eminent historians following Tod. His magnum opus, the "Vansh Bhaskar," spans four volumes and an impressive 4,386 pages. This monumental work is a renowned contribution to the field of history. Mishran's dedication to this endeavor was unwavering, as he delved into Puranic and Sanskrit literature to construct his narrative. He also meticulously studied the historical accounts of Persian historians, extracting valuable insights from the accounts of Bairwa, Bhat, and Charan.

However, it's important to note that Mishran chose to present this historical account in a poetic form, and as such, it may not always align perfectly with the rigorous standards of modern historiography. Despite this, "Vansh Bhaskar" remains a significant and cherished historical work.

The quote featured in Dr. Sharma's editorial sheds light on the multifaceted expertise of Suryamal Mishran. He was a profound scholar, well-versed in diverse subjects such as Astronomy, Grammar, Vedanta, Logic, Sankhya, and music. Remarkably, he dedicated numerous pages in his work to showcase his extensive knowledge in these areas, often prioritizing this over providing a purely historical account. Unfortunately, Mishran did not always thoroughly scrutinize the material he had collected, and he didn't consistently apply his critical thinking skills to arrive at accurate conclusions. This multifaceted yet occasionally less rigorously analytical approach characterizes Mishran's historical writings.

Suryamal Mishran aspired to create another literary masterpiece, the "Veer Satsai," consisting of 700 couplets. Regrettably, he could only complete 600 couplets, primarily focused on the valiant kings of Rajasthan. Towards the twilight of his life, Suryamal's unwavering fearlessness and confrontational nature led to his imprisonment by Ramsingh. After his release from jail, he found it challenging to experience happiness and eventually met a somber fate.

Following Suryamal Mishran's work, Shyamal Das contributed to historiography with his work known as "Veer Vinod." Subsequently, Gaurishankar Hirachand Ojha authored a history that covered various states within Rajasthan. In this lineage of historians, the article's editor, Dr. Mathura Lal Sharma, also penned historical accounts of Kota and Jaipur states.

Commenting accurately on Dr. Ojha's historical works, Dr. Sharma writes:

"Despite their unquestionable authenticity, Dr. Gauri Shankar Ojha's books do not make for engaging reading. His writing style is excessively matter-of-fact, resulting in a rather dull and monotonous narrative. Nevertheless, his history of Rajasthan serves as a veritable treasure trove of information and provides a highly reliable foundation for subsequent research or a comprehensive history of Rajasthan."

In this manner, Dr. Sharma has not only meticulously documented the progression of historical writing in Rajasthan through his detailed article, but his editorial contributions also extended to significant research articles in the field of history. Another noteworthy editorial piece authored by him is found in Volume 6, Issue 4 of the October-December 1970 Journal. This editorial offers comprehensive insights into the proceedings of the eighth session of the Institute of Historical Studies held in Jodhpur. It effectively encapsulates the essence of the Jodhpur Convention.

The eighth session of the Institute brought together representatives from various states across India, facilitating the presentation of their research papers and fostering scholarly discussions on historical research material. The convention commenced with an inaugural address by Justice B.P. Berry, followed by a welcoming address by the Vice-Chancellor. Dr. S.P. Sen, the Director of the Institute, provided a detailed introduction to the Institute itself, shedding light on its activities and objectives.

In his role as the presiding authority over the eighth session, Dr. Sharma delivered an insightful historical address. He remarked that the choice of Jodhpur as the venue for this session was significant, as it followed a philosophy conference. He drew a parallel between history and philosophy, emphasizing that history, too, serves as a form of philosophy capable of unveiling inner truths.

Dr. Sharma underscored the historical importance of Jodhpur, stating that the city had played a pivotal role in Indian history. He cited notable historical figures such as Raja Maldeo, who battled Sher Shah Suri in the early 16th century, Maharaja Chandrasen, who valiantly resisted Akbar's advances, and Maharaja Jaswant Singh, a formidable challenge for Aurangzeb. By connecting his

speech with the historical legacy of Jodhpur, Dr. Sharma conveyed that historical research is a complex and challenging endeavor. His remarks shed light on the essence of history, its significance, and the inherent difficulties that historians face in their research pursuits

According to Dr Sharma, defining history is a challenging endeavor, but the Sanskrit word for it, 'Itihas,' is quite self-explanatory as it means 'thus it actually happened.' However, constructing a true and objective account of historical events is a formidable task. The available source material, including inscriptions, may not always be entirely reliable, and the interpretation of these sources is inevitably influenced by the writer's perspective and inclinations. Consequently, the historian's role is a complex one, akin to that of an honest and impartial judge. Nevertheless, even the judgments made by such a historian must be scrutinized attentively and accepted with caution.

In this manner, Dr. Sharma's lectures provided lucid insights into the essence of history. During this session, Dr. G. N. Sharma delivered a comprehensive and erudite presentation on the medieval sources of Rajasthan. He provided detailed information about the inscriptions, coins, and copper plates from that era. Furthermore, he shed light on the historical records preserved by the Department of Epigraphy in Rajasthan, which encompassed Persian, Sanskrit, and Rajasthani historical documents from that period.

During this session, Dr. Dashrath Sharma presented a scholarly paper on the sources of ancient Rajasthan's history. He provided valuable insights into the various legendary sources of ancient Rajasthan, including the Prithviraj Vijay epic, the Hammir epic, and the arrangement of Kanhar. Over the course of two days, numerous research papers were presented and discussed, highlighting the Institute's vibrant engagement in historical research related to Rajasthan.

Dr. Sharma made significant contributions to disseminating historical knowledge and research to the public. His dedication and impact in the field of history are truly praiseworthy. He had an unwavering commitment to uncovering new historical facts and encouraging research. His influence was so profound that it appeared as if the entire landscape of historical research was centered in Rajasthan due to his remarkable contributions.

Throughout his life, Dr. Sharma maintained an unwavering commitment to the field of history. Even after retiring, he took the initiative to establish the 'Rajasthan Institute of Historical Research' and served as its director for two decades. During this period, the institute played a pivotal role in promoting historical research through activities such as publishing journals and organizing seminars. Dr. Sharma's passion for history ran so deep that he continued his research endeavors through this institute until the end of his life. In essence, the institute he founded became renowned across India as a hub for historical research. It served as a historical laboratory where numerous experiments were conducted, unearthing valuable historical information that had long been buried.

As the inaugural director of the Rajasthan Archives, Dr. Sharma meticulously organized its vast repository of historical documents. Under his guidance, these archives became readily accessible to researchers, offering a treasure trove of research materials. Dr. Sharma's leadership was instrumental in transforming the archives into an invaluable resource for scholars and historians alike.

Evaluation

In this manner, Dr. Sharma, through his articles in the journal, sounded the clarion call for a revolution in the field of history writing. This clarion call yielded numerous gratifying outcomes for the world of history. It spurred fresh research efforts, unveiled previously unknown facts, gave birth to new historical narratives, and championed a scientific approach to the discipline.

Moreover, it nurtured the emergence of a new generation of historians who carried forward the torch of historical inquiry.

Dr. Sharma was a prolific author, and his dedication to writing continued unabated throughout his life. Even in his final moments, he was engrossed in his writing endeavors. Regrettably, some of his works remained unpublished due to their incomplete nature. The sheer volume of articles he wrote for various journals and magazines on a wide range of subjects is a subject worthy of research in itself. Dr. Sharma's expertise extended beyond history to encompass economics, sociology, political science, Vedas, Vedangas, Sanskrit literature, and Upanishads. He touched upon all these subjects in his writings, albeit in the form of shorter articles rather than comprehensive books. However, even in these concise pieces, Dr. Sharma's depth of knowledge was evident. His writings served as a repository of esoteric knowledge, and he consistently maintained a historical perspective, even when discussing subjects beyond history. When Dr. Sharma penned an article on any topic, it became an authoritative source, akin to a comprehensive scripture. These writings were characterized by their unwavering commitment to presenting bitter truths, providing complete information, and shedding light on new facts. Similarly, his speeches and radio talks were rich repositories of historical insights.

Dr. Sharma's dedication and diligence in writing, even for shorter articles, are evident when one observes the extensive references included in his works. In truth, this eminent scholar and devotee of Saraswati never compromised historical accuracy for the sake of fleeting popularity. Beyond his historical articles, Dr. Sharma's writings on a wide range of subjects, including Sanskrit literature, Vedas, Puranas, Upanishads, and the Gita, bear the mark of his profound scholarship. His portrayal of various revolutionaries in his articles is particularly commendable.

Chapter 7

Guidance to Researchers

Guidance to Researchers

Dr. Mathura Lal Sharma was an exceptional research director who shared the splendor of the Hadoti region with the entire nation. He provided invaluable guidance to nearly half a dozen research scholars, a testament to his remarkable mentorship. It's rare to find a historian in India or anywhere else who has supervised as many Ph.D. candidates as Dr. Sharma. This is a testament to his exceptional knowledge of his field, which allowed him to guide students in various subjects. Dr. Sharma wasn't just an accomplished historian in Rajasthan; he was a prominent figure in Indian education. Despite his specialization in history as both a student and professor, he maintained a deep interest in various other subjects. He not only supervised research in history but also contributed to the success of scholars in Sanskrit, painting, economics, law, and political science, resulting in a long list of individuals who earned their Doctor of Philosophy titles under his esteemed guidance.

	Name Researcher	Subject	Name of Research Paper
1.	Shri K. C. Jain	History	Jainism in Rajasthan
2.	Mrs. R. P. Shastri	History	Jhala Zalim Singh
3.	Shri K. K. Mitra	Political Science	History of Terrorist Movement in India
4.	Shri K. S. Gupta	History	Mewar and Maratha Relation
5.	Shri V.S. Bhatnagar	History	Rajasthan (1707-1943)
6.	Mr. H. C. Tikkiwal	History	Jaipur and the Later Mughals
7.	Shri P.S. Chaudhary	History	Rajasthan between the two world wars
8.	Shri B. D. Sharma	History	Udaipur and the East India Company (1817-1857)
9.	Sushri Krishna Swaroop	Sanskrit	The State of Hindu Society (600 to 1000)
10.	Shri Nirmala Acharya	Political Science	Administration of the Jodhpur State (1800 to 1947)
11.	Shri K. S. Rajora	Political Science	Rajput Diplomacy (1707-1818)
12.	Mrs. Malti Saxena	Economics	Impact of British Sovereignty on Economic Condition of Rajasthan
13.	Mr. Brahm Prakash Arora	History	Budh Singh and Umaid Singh Triangular War in Rajasthan
14.	Mr. V. P. Gupta	History	Growth of Administration in Bikaner
15.	Shri K. C. Kasliwal	History	Jain Granth Bhandar in Rajasthan

16.	Shri D.L. Paliwal	History	Udaipur and British History
17.	Shri R. G. Sharma	Sanskrit Literature	State (1818 to 1947) Political Thought and Institutions is developed in Mahabharata
18.	Shri Jagdish Chandra Kukkar	Political Science	Freedom Movement in Rajasthan
19.	Shri R. N. Verma	Law	Law in Ancient India
20.	Mr. Satyaprakash Srivastava	History	India under the Guptas A study in culture
21.	Mrs. Shanti Bhardwaj	History	The Arya Samaj and Regeneration of Northern India
22.	Shri Ram Kalyan Mathur	History	The Growth and Development of British Paramountcy in Rajasthan
23.	Shri S. C. Mishra	History	Scindia Holkar Rivalry in Rajasthan
24.	Shri Gyan Chand Sharma	History	Important Features of Rajput State (1605 to 1818)
25.	Ms. Vijay Laxmi Bhargava	History	British Policy Towards the Major State of Rajasthan (1818-1947)
26.	Ms. Lakshmi Sinha	History	Maharaja Ram Singh and Modernization of Jaipur
27.	Shri Aminuddin	History	Ajmer Since Akbar
28.	Mr. Basant Joshi	History	Relations of the Sultans of Rajasthan, Delhi, Malwa and Gujarat (1200 to 1526)
29.	Shri Rameshwar Lal Sharma	History	Rajasthan under the Mughals
30.	Mr. Madan Singh Chawla	History	Administration of the Kota State
31.	Mr. Jugal Kishore Gupta	History	Rao Buddha Singh Hada of Bundi
32.	Ms. Manju Singh	History	Freedom Movement in Jaipur State
33.	Mrs. Pava	Political Science	Freedom Movement and the British Paramountcy
34.	Nirmala Gupta	History	A Period of Disturbances in Rajasthan (1760 to 1818)

35.	Shri Gyan Prakash Pilania		Sawai Jai Singh of Jaipur
36.	Shri Anil Rawat	History	Mansabdars in Rajasthan
37.	Sushri Banmala Korea	History	Rajasthan and the British
38.	Mrs. Kamlesh Tiwari	History	Culture in Rajasthan till 1200
39.	Ms. Archana Kulshrestha	Chitrakala	Wall Paintings in Rajasthan
40.	Ms. Uma Bhardwaj	History	Culture in Rajasthan in Ancient Time
41.	Ms. Prem Kalani	History	Political and cultural Development in Rajasthan up to Eleventh Century
42.	Mrs. Manju Rani	Itihas	Praja Mandal in Rajasthan
43.	Bina Srivastava	. History	Political Institution in Ancient India

Dr. Sharma also excelled in research direction, and in this review, I have attempted to highlight some significant research works. Due to the potential for unnecessary expansion, I couldn't cover all the research conducted under his guidance, as some important research remains unavailable for evaluation. However, it's evident that Dr. Sharma's skill as a research director and his profound subject knowledge shines through. Among the early researchers who conducted their work under Dr. Sharma's guidance were Dr. K.K. C Jain and Dr. R. P. Shastri. Dr. Sharma continued to stay occupied with his writing, studies, teaching, and mentoring research scholars until his passing.

Under the guidance of Dr. Sharma, Dr. Basant Kumar conducted extensive research on the Sultans of Rajasthan, Delhi, Malwa, and Gujarat from 1200 to 1526. This research book delves into the political landscape of Rajasthan, Malwa, and Gujarat before the thirteenth century, highlighting the prominence of the Chauhans of Shakambhari during that era. It also provides insights into the entry of Muslims into Rajasthan and the pivotal clash between Mohammad Ghori and Prithviraj Chauhan. To substantiate these historical accounts, the researcher drew upon reliable sources such as inscriptions, poems, and Tabaqat-e-Nasiri. The book comprehensively covers the political, social, and administrative systems of the rulers from the Ghulam, Khilji, Tughlaq, Syed, and Lodi dynasties during the Delhi Sultanate period, making use of well-regarded supporting materials.

Dr. Krishna Swaroop Gupta is another scholar who conducted research under the guidance of Dr. Sharma and authored a research book titled 'Mewar and Maratha Relations.' In this book, Dr. Gupta provides an extensive analysis of the historical relationship between Mewar and the Marathas, drawing upon various sources. His research heavily relies on the Mewar State Archives, Vansh Bhaskar, Selection of Peshwa Daftar, Purandane, and official papers from the Mewar State government.

Dr. Sharma had a rigorous approach to scholarly writing, ensuring that both his own work and the work of his research scholars met high standards. Dr. Gupta's book explores the consequences of the Marathas' lack of a coherent policy, which left them powerless. Additionally, the inaction of Rajput rulers further weakened their position, and after the decline of the Mughals, they failed to assert themselves, allowing foreign forces to fill the void.

Dr. Gupta argues that after the fall of the Mughal Empire, the Marathas and Rajputs were the two primary forces capable of uniting India under their leadership. However, the Marathas, instead of consolidating their power and building an empire, pursued a policy of looting and plundering, which ultimately led to their downfall. Similarly, the Rajputs, due to their political inaction and incapability, became subjects of the British. Observing the political landscape, the British tightened their grip on India.

Mrs. Kamlesh Tiwari conducted research on the history of Rajasthan from 650 to 1200 AD under the guidance of Dr. Sharma. She relied on approximately 100 inscriptions dating from that time period, which were available for her research. These inscriptions were preserved in the Rajputana Museum of Ajmer, with some also located in the museums of Udaipur and Jodhpur.

In her research work, Mrs. Tiwari initially introduces the inscriptions from the period of 650 to 1200 AD. She provides insights into the political landscape of Rajasthan during the rule of dynasties such as Guhil, Parmar, Pratihar, Chalukya, Rashtrakuta, Maurya, Nag, and others. Furthermore, she delves into various aspects of society, including the social status and way of life of Brahmins, Kshatriyas, Vaishyas, and Shudras, as well as the status of women, dietary habits, fasting practices, and traditional attire. Additionally, the researcher sheds light on the religious, economic, and administrative systems of that era.

Madan Singh Chawla had the unique opportunity to conduct research on the administration of Kota State under the guidance of Dr. Sharma. His work sheds light on various aspects of traditional governance, including Nawab Faiz Ali's reforms, land management, the judicial system, the military, and police administration within the state of Kota.

As the Mughal Empire gained strength, their influence on the administration of Kota State steadily grew. Consequently, Kota State could not escape the impact of Mughal interference. Virtually all the Maharaos of Kota were engaged in serving the Mughals on the battlefield, dedicating their efforts and blood to the Mughal cause. This historical context underscores the fact that the administration of Kota State could not undergo significant developments during this period due to the constant demands of military service for the Mughals.

The researcher meticulously examines various methods of land taxation, highlighting the ever-changing tides of power that shaped Kota's destiny. When the Marathas rose to prominence following the decline of the Mughals, their activities also left a mark on Kota State. The Marathas engaged in extensive looting across India, and Kota State was not exempt from their plundering. Consequently, the demands of the Marathas continued to mount, straining Kota's finances. The researcher thoroughly investigates the Maratha plunder and provides detailed accounts in his book.

In 1817-1818, the state of Kota submitted to British rule, and after 1857, the British East India Company's influence began to permeate Kota. British control over Kota's internal affairs grew stronger, often running contrary to the desires of the Maharaos. The appointment of Nawab Faiz Ali serves as an illustrative example of this interference, which the researcher meticulously documents in his book.

Ultimately, Kota State was integrated into the larger state of Rajasthan. Dr. Chawla's book stands as a crucial resource for comprehending the political, social, and economic dynamics that shaped Kota State throughout its history.

Aminuddin conducted his research under the guidance of Dr. Sharma, delving into the historical landscape of Ajmer state. His work offers a comprehensive exploration of Ajmer's history, spanning from its inception under the Chauhans to its evolution under various Mughal rulers,

including Maldev, Shershah, Akbar, Jahangir, Shahjahan, Aurangzeb, and the subsequent Mughal monarchs.

This research project stands as a valuable resource for gaining insights into the intricate socio-political dynamics that characterized Ajmer during its Mughal period, shedding light on the state's condition, development, and transformation under the influence of these rulers.

In his comprehensive research on the administration of Ajmer, Aminuddin also delves into the intriguing dynamics of Rathores and Marathas' dominance in the region. This illuminating work goes beyond governance and explores the rich tapestry of Ajmer's cultural and religious heritage. The author provides a wealth of insights into Pushkar, elucidating the profound spirituality and sanctity associated with this sacred place.

Aminuddin's research extends further, offering a detailed biography of Khwaja Muinuddin Chishti and shedding light on the intricate social fabric of Ajmer. What sets this research apart is Aminuddin's meticulous approach, which involved a comprehensive examination of Persian and Urdu reference books. These sources serve as invaluable supporting material, enhancing the depth and credibility of his book.

Dr. Krishna Swaroop Rajora stands as a noteworthy research scholar in the field of Political Science, and his research book, 'War and Diplomacy in Rajasthan,' stands as a testament to his versatile expertise. Under the guidance of Dr. Sharma, he embarked on an exploration of Rajasthan's historical landscape, uncovering the valor and courage exhibited by the Rajput kingdoms before the 18th century.

However, as the 18th century dawned, a transformation occurred in the character of these kingdoms. During the reign of Aurangzeb, Rathor kings such as Durgadas exhibited exceptional political acumen by orchestrating the union of Mewar and Marwar and motivating Prince Akbar to rise against the emperor. These events led to Prince Akbar seeking refuge at Shambhaji's court. The demise of Aurangzeb ushered in a period of Mughal decline and heightened turmoil, prompting the Rajputs to adopt a strategy that combined diplomacy and warfare.

Dr. Rajora's meticulous research divides this era of war and diplomacy into four distinct phases, each characterized by its unique events and developments. His book provides in-depth insights into the intricate historical tapestry of this transformative period in Rajasthan's history.

The research book titled 'Scindia-Holkar Rivalry in Rajasthan,' authored by S. C. Mishra owes its existence to the guidance and support of Dr. Sharma. Within the pages of this insightful work, Mishra explores the expansion of Maratha power in Rajasthan during the ascendancy of Peshwa Bajirao, who strategically employed the services of Holkar and Scindia in furthering this expansion.

The book delves into the root causes behind the enduring enmity between Scindia and Holkar, attributing it to three key factors: the Jagirdari system, the Peshwa's preference for Holkar, and the vulnerabilities of the Rajput states. The seeds of their hostilities were sown as early as 1743, following the demise of Sawai Jaisingh. This pivotal moment marked the beginning of a fierce rivalry for the throne between Ishwar Singh and Madho Singh. Scindia aligned with Ishwar Singh, while Holkar threw his support behind Madho Singh.

Mishra meticulously traces the course of this enduring enmity between the two factions, chronicling its developments from 1810 to 1817 in vivid detail. His book serves as a comprehensive account of this historical rivalry, shedding light on the intricacies of the political landscape during this period in Rajasthan.

In his research, the scholar Mishra reveals a fascinating account of the intricate political dynamics within the Maratha leadership, particularly concerning the rivalry between Scindia and Holkar. One noteworthy incident is Scindia's lawyer, Ramchandra Baba, writing against Holkar to the Peshwa. In response, the Peshwa expressed his desire for an agreement between the two factions. An agreement indeed transpired between the Peshwa and Ishwar Singh, highlighting the Peshwa's favor towards Holkar and Madho Singh. However, Malharao Holkar's ambitions extended beyond this accord, as his primary goal was to secure Madho Singh's ascension to the throne of Jaipur.

Dr. Mishra's narrative also encompasses the Bengal War, a pivotal event that occurred on August 14, 1748. Tragically, Ishwar Singh took his own life on December 12, 1750, which deeply affected Scindia. Holkar capitalized on this situation by facilitating Madho Singh's ascent to the Jaipur throne for a sum of ten lakh rupees. Nonetheless, Jayappa Scindia demanded more funds, inciting the wrath of the new ruler and the people of Jaipur. This turmoil resulted in the loss of 1500 Maratha lives.

Crucially, the dominance of the Marathas in Rajasthan was significantly shaped by the roles played by Holkar and Scindia. They both expanded Maratha influence in the region, but ultimately, their rivalry contributed to the decline of Maratha power in Rajasthan. The struggle between these two formidable Maratha leaders extended to the important princely states of Jaipur, Bharatpur, Kota, and Marwar. These conflicts ultimately proved detrimental to the Marathas. When the two Maratha powers briefly united in 1805, British diplomacy skillfully drove a wedge between them, sowing discord and renewing their enmity by offering different incentives.

Dr. Mishra's work provides a comprehensive account of the ideological clashes, conflicts, and wars between Holkar and Scindia within the context of Rajasthan. His book is an invaluable resource for understanding the intricate politics of the Marathas in Rajasthan during this period.

Gyan Chand Sharma, under the esteemed guidance of Dr. Sharma, embarked on his own research journey. Dr. Sharma's extensive expertise encompassed various facets of history, and he provided invaluable mentorship to scholars like Gyan Chand Sharma. In particular, Gyan Chand Sharma's research project focused on the subject of 'Important Features of Rajput State (1605 to 1818).'

Within the pages of his research, Gyan Chand Sharma meticulously delved into critical aspects of Rajput governance during this significant period. He comprehensively documented the sources of taxation, intricate land arrangements, the functioning of the jagirdari system, and the diverse sources of income that sustained these Rajput states. Moreover, the researcher offered an in-depth exploration of trade and commerce within the Rajput kingdoms, leaving no detail too small to be scrutinized.

Dr. Sharma's guidance and Gyan Chand Sharma's dedication to capturing the essence of Rajput governance during this era have culminated in a valuable resource for understanding the historical intricacies of this rich period in Indian history.

Dr. Gyan Chand Sharma's insights provide a vivid picture of the transport landscape during that era, where bullock carts and camels served as the primary means of transportation. The Banjaras, skilled and resourceful traders, played a pivotal role in facilitating the movement of goods. They transported merchandise using carts, camels, and oxen, and their safety from the threat of thieves and robbers was a matter of significant concern.

In the evenings, these traders found respite in inns located along the roads, which not only served as places of rest but also as centers for economic activity. Fostering trade and commerce was essential for bolstering the state's economic well-being, and this necessitated the organization of

fairs and markets. To ensure the security of those engaged in trade, the Kota state implemented a decree that placed responsibility on the local residents living near the main road. If a merchant fell victim to robbery, it was the duty of these nearby residents to assist and protect them.

This proactive approach taken by the Kota state not only enhanced the security of traders but also fostered a sense of communal responsibility among the public, ultimately contributing to the growth and prosperity of the region's trade and commerce.

During the medieval period, the Rajput kings implemented a proactive strategy to uplift their economies and ensure the availability of essential goods. They regularly organized annual, semi-annual fairs, and weekly haats. The administration of these events was overseen by the local governor of the respective pargana, who extended various facilities to traders. The state took responsibility for providing security during these gatherings since these fairs constituted a significant source of revenue.

These fairs were more than just economic endeavors; they also served as vibrant marketplaces attracting shopkeepers not only from within Rajasthan but also from other regions. The researcher has provided numerous examples to illustrate this point. For instance, merchants from Multan were invited to establish shops in various Rajput cities, including Jodhpur, Radhapur, Deogarh, Bikaner, Raipur, Jalore, and Jaisalmer in Pali. Dwarka Das Jagjivan Das from Udaipur set up shop in Merta, and Churu merchants ventured into Kuchaman. In a generous gesture, any merchant participating in these events was exempted from taxes.

This multidimensional trade policy not only enriched the state coffers but also benefited the local populace by offering a diverse array of goods in one central location. To substantiate these claims, the author's research draws upon books, permits, and royal records as primary sources, thus grounding the research book in historical documentation and empirical evidence.

Under the esteemed guidance of Dr. Sharma, Rameshwar Lal Sharma has authored a research book titled 'Rajasthan - Under the Mughals.' This comprehensive work delves into the intricate policies of the Mughal rulers towards the Rajput states of Rajasthan, spanning the period from 1526 to 1707. To shed light on these complex relations, the author has adeptly utilized auxiliary sources rooted in Persian and Rajput historical records.

In this meticulously researched book, readers gain valuable insights into the dynamics between the Mughals and the Rajput states, offering a deeper understanding of this historical epoch.

Gyan Prakash Pilania, under the expert tutelage of Dr. Sharma, embarked on a remarkable research endeavor centered around the life and legacy of Sawai Jai Singh of Jaipur. In this comprehensive exploration, Pilania illuminates the multifaceted character of Sawai Jai Singh, celebrated as the visionary architect behind Jaipur's creation. His research transcends traditional biographical narratives, delving into Jai Singh's profound interests that extended beyond urban planning, into the realms of education and literature.

Sawai Jai Singh's unswerving commitment to knowledge shines brightly through his deep engagement with subjects as diverse as astronomy, astrology, mathematics, and engineering. His 41-year reign, often referred to as the Golden Age of literature, bore witness to his patronage and active participation in scholarly pursuits. Pilania underscores a crucial aspect of Jai Singh's persona – he wasn't merely a patron of learning but also a scholar and writer in his own right. He constantly surrounded himself with erudite minds, fostering an environment of intellectual growth. His expertise in the study of constellations, which led to the establishment of constellation schools, solidified his reputation as a polymath of his era.

Jai Singh's administrative acumen didn't go unnoticed, allowing him to occupy a significant role within the Mughal court and politics, rendering him a prominent figure in the Indian landscape. This literary inclination traced its roots through his ancestral lineage Man Singh I, Jaisingh I and Ramsingh I all had love for literature, notably Man Singh I, who had the Pothi Khana, a library, constructed. The presence of Bihari poets at the court of Raja Jaisingh's paternal grandfather further underscores this rich literary heritage.

Continuing in this tradition, Sawai Jai Singh nurtured scholars and literary pursuits during his reign. The literary treasures of his time remain safeguarded by the Kachwahas of modern-day Jaipur, preserving the legacy of his era. His reign also witnessed the translation of crucial texts into Hindi and Persian, with their manuscripts preserved in the Pothikhana. It was a time that became a haven for writers and thinkers, flourishing under his patronage.

Jai Singh's multifaceted interests extended to matters of religion, as he was deeply committed to religious ideologies. This commitment led to the creation of religious literature during his time. His unwavering dedication to the study of constellations attracted scholars, thinkers, and academics from across the globe. To facilitate astronomical studies, he established constellation schools in Delhi, Mathura, Ujjain, Banaras, and Jaipur. His intellectual pursuits even took him to Europe, where astronomers were dispatched to acquire astronomy books and equipment.Through the Viceroy of Goa, he requested the King of Portugal to send a great mathematician and expert in astronomy. However, Jai Singh himself was a prominent astronomer and often engaged in discussions on the subject. Astronomers were also dispatched to Europe to acquire astronomy books and equipment. Additionally, he held a keen interest in philosophy and religion. During his leisure time, he would contemplate ways to promote unity among various religions, engaging in discussions with scholars for this purpose.

Sawai Jai Singh's profound curiosity transcended academic disciplines, encompassing philosophy and religion. He frequently engaged scholars in thought-provoking discussions aimed at fostering unity among various religious traditions. His commitment to education, literature, and the relentless pursuit of knowledge forged an enduring legacy, positioning him as a luminary figure in the annals of Indian history.

Pilania's dedication and diligence shine through in the meticulous crafting of his research book. He has drawn upon an extensive array of auxiliary materials, citing authorities such as Garret, Chandradhar Guleri, Hunter, Ojha, and J. M. Ghosh at various junctures throughout his work. Pilania's comprehensive research not only chronicles the myriad accomplishments of Jaisingh but also provides an in-depth examination of his noteworthy contributions to literature and astronomy.

His research book thus stands as a comprehensive tribute to Sawai Jai Singh, offering a rich tapestry of his multifaceted achievements, with particular emphasis on his enduring impact on the realms of literature and astronomy.

The author's research book contains vital, intricate, and exhaustive information that renders it an indispensable resource for anyone delving into the study of Sawai Jai Singh. Without perusing this research work, any examination related to Sawai Jai Singh's life and legacy remains incomplete.

It's noteworthy that Dr. Mathura Lal Sharma, who authored the research book 'History of Jaipur State,' possessed an unparalleled depth of knowledge about Jaipur. In his own work, he conducts an extensive exploration of Sawai Jaisingh's reign from 1699 to 1745, highlighting it as the golden age of literature, astronomy, and architecture. Dr. Mathura Lal Sharma's research provides invaluable insights into this extraordinary period in Jaipur's history, offering a holistic understanding of Sawai Jai Singh's multifaceted contributions to his state and the world.

"Buddh Singh and Umaid Singh of Bundi" stands as a significant research endeavor conducted under the guidance of Dr. Sharma, with B. P. Arora as the researcher. This research booklet delves into the captivating narrative of Bundi's ascent and decline during the era of father and son. It unravels the intricate web of historical events, including the power struggles between Kota and Bundi, the tragic assassination of Bhawani Singh, the birth of Umaid Singh, the ties between Jai Singh and Bundi, the consequential Bundi-Jaipur conflict, and Kota's pivotal assistance to Bundi. Furthermore, it sheds light on the noteworthy episode of Umaid Singh's return to Bundi. This research work offers a comprehensive and illuminating account of the historical tapestry of Bundi during this compelling period."

R. K. Mathur belongs to the esteemed group of researchers who benefited significantly from the guidance and support of Dr. Sharma in their scholarly pursuits. In his research work, Mathur delves into the historical context of the early 19th century, specifically from 1809 to 1817, when the British government initially adhered to a policy of non-interference in the affairs of the Rajput states.

However, the emergence of disruptive forces, namely the Marathas and Pindaris, in the Rajput states led to a turning point. Faced with turmoil and insecurity, the Rajput kings sought protection and support from the British government. Consequently, a gradual shift occurred, marking the increased involvement of the British in the politics of Rajasthan.

As time passed, this involvement intensified, ultimately culminating in the complete subjugation of the administrative systems of the Rajput states by the British. Mathur's research work provides a compelling narrative of this significant historical transformation, shedding light on the evolving dynamics between the British and the Rajput states during this pivotal period in Indian history.

Vijay Lakshmi Bhargava's research book, 'British Policy towards Major States of Rajasthan from 1818 to 1847,' is a testament to her scholarly dedication under the guidance of Dr. Sharma. The book offers a comprehensive examination of the relationships between Mewar, Marwar, Kota, Jaipur, and the Maratha states during this critical period. It also delves into the intricate connections between Pindari leader Amir Khan and these Rajput states.

Bhargava's research highlights that after establishing contact with the East India Company in 1818, the Rajput states entered an era marked by security, peace, and developmental collaboration with the British. In the context of Mewar, Bhargava underscores that despite their interactions with the British, genuine peace remained elusive, and the state faced financial challenges. Mewar sought the British government's cooperation to resolve internal disputes within its territories.

Consequently, the British government extended its hand of friendship to Mewar on multiple occasions, such as in 1818, 1827, 1845, and 1854. Notable individuals like Colonel Tod in 1818, Captain Cobb in 1827, Colonel Robinson in 1845, and Colonel George in 1854 engaged in efforts to alleviate Mewar's troubles. However, despite these endeavors, the challenges persisted, reflecting the complexities of the situation.

Vijay Lakshmi Bhargava's research provides valuable insights into the intricate dynamics between the British and the Rajput states during this pivotal period in Rajasthan's history.

The author has astutely noted that when Colonel Tod assumed his role in Udaipur, the state of Mewar was grappling with significant challenges, necessitating British intervention. Colonel Tod's adept handling of the situation yielded remarkable results. Notably, the state's revenue, which stood at 441,218 in 1819, witnessed a substantial surge, soaring to an impressive 8,77,634 by

1821. This dramatic increase underscores the effectiveness of Colonel Tod's governance and his role in stabilizing and revitalizing Mewar during this crucial period.

During this period, both the Maharana and the British Government exercised authority in Mewar, each appointing their representatives and collecting revenue. However, this dual governance system was not favored by the public, leading to complaints. In response to these grievances, in 1826, the arrangements were reassessed, and the British government subsequently withdrew the involvement of their political representatives.

However, after the death of Bhim Singh, the situation took a turn for the worse during the reign of Jawar Singh. Once again, in 1827, a new settlement was reached under the administration of Captain Cobb. Vijay Lakshmi Bhargava's research meticulously documents these intricate situations, offering a detailed account of the events in Mewar and other prominent states of Rajasthan. Bhargava's work provides a comprehensive perspective on the historical landscape of Rajasthan during this period.

Harishchand Tikkiwal emerges as yet another distinguished historian who completed his research work under the mentorship of Dr. Sharma. Tikkiwal's notable research work, titled 'Jaipur and the Later Mughals,' delves into the intricate dynamics between Jaipur rulers and the Mughal emperors during a critical period in history.

Tikkiwal undertakes the task of illustrating the extent of Jaipur rulers' influence over the Mughal emperors, substantiating his claims with numerous letters from the Jaipur state archives and reports from legal sources. His research vividly portrays the active involvement of Jaipur's monarchs during the reigns of Jahadar Shah and Mohammad Shah, with particular emphasis on the pivotal role played by Jaisingh in securing Jahadar Shah's kingship.

Tikkiwal's work draws upon a rich array of historical sources, including Rojnamcha reports, legal documents, books, and invaluable resources from the National Archives in Delhi. Through meticulous research, the author sheds light on the multifaceted relationship between Jaipur and the Mughals, offering valuable insights into the historical interactions and power dynamics between these two significant entities.

Nirmala Acharya stands as another accomplished researcher who, under the guidance of Dr. Sharma, undertook the task of studying the 'Administration of the Jaipur State.' In her scholarly pursuit, Acharya extensively relied on various primary sources to compile a comprehensive account of the Jaipur State's governance.

One of her significant sources was the Annual Administrative Report of the Jodhpur State, which provided crucial insights into the administrative landscape of the region. Additionally, she drew from the Rajputana Gazetteer authored by Erlikin, and she consulted government papers from the Archives Department of the Jodhpur State, augmenting her research with these valuable supporting materials.

For instance, Acharya's examination of the Department of Justice revealed a multifaceted judicial system in Marwar. She highlighted three distinct types of courts operating in the region: those with authority directly from the court, those with authority granted by the British Governor General Council, and district-level courts. Furthermore, Acharya elucidated that even the princely states maintained their own courts, with Naib Hakims presiding over them and possessing the jurisdiction to adjudicate minor cases. Notably, the Maharaja held the unique privilege of granting pardons or reducing sentences, underscoring the significant role of the ruler in the justice system.

Acharya's research enriches our understanding of the intricate administrative and legal structures within the Jaipur State, drawing from a wealth of historical documents and resources.

Ramgopal Sharma's research book, titled 'Political Thoughts and Institutions as Development in Mahabharata,' stands as a testament to his diligent efforts under the mentorship of Dr. Sharma. This work is a product of meticulous research and reflects the researcher's unwavering commitment to his subject matter.

In his comprehensive exploration of the Mahabharata, Sharma delves into the Adi Parva, Shanti Parva, Drona Parva, and Sabha Parva, providing detailed insights into how these epic narratives laid the foundational groundwork for Indian politics. He demonstrates that the Mahabharata serves as a cornerstone upon which the edifice of Indian political thought and institutions was constructed.

To bolster his research, Sharma draws upon an impressive array of scholarly resources, including Sanskrit texts, Stotra Sutras, Upastambha Sutras, the works of Panini and Katyayani, as well as references from 'History of Indian Literature' and 'History of Sanskrit Literature' by Parvitter and McDonnell, and C.V. Dev's 'Epic India.' He also incorporates the wisdom of the Puranas to enrich his narrative.

One notable aspect Sharma explores is the military organization of the Mahabharata era. He illuminates that the Mahabharata's army was Chaturangi, consisting of chariots, elephants, horses, and infantry. Accompanying this formidable force were four auxiliary units, including boatmen, deshiks, and spies, collectively forming the Ashtanga Balap.

Furthermore, Sharma offers insights into the management of the army, detailing the fixing of salaries and rations, as well as the existence of a structured system for promotions and pensions.

In essence, Sharma's research book serves as a valuable resource for gaining a deeper understanding of the Mahabharata period, encompassing various facets of political thought, institutions, and military organization during this epoch in Indian history.

K.K. Mitra, a distinguished researcher, had the privilege of conducting research under the esteemed guidance of Dr. Sharma many years ago. The focus of Mitra's research was the 'History of the Terrorist Movement in India.' In his comprehensive study, Mitra meticulously chronicles the various movements and protest demonstrations that took place across the Indian subcontinent, both large and small in scale. He offers a vivid depiction of how Indians valiantly resisted British colonial rule.

Furthermore, Mitra's research delves into the resourcefulness of these rebels as they raised funds to support their struggle against the British. His work also sheds light on the formidable challenges and obstacles they encountered on their path to independence. Mitra's research offers a precise and detailed account of the struggles and hardships faced by these valiant individuals.

Within the context of Rajasthan, Mitra's research highlights the presence of the Bharat Dharma Mahamandal, a religious organization that was established in 1884 AD. Mitra's work provides valuable insights into the historical landscape of Rajasthan and its role in the broader tapestry of India's struggle for independence.

The Bharat Dharma Mahamandal, originally a religious organization, played a pivotal role in fostering revolutionary sentiments in Rajasthan. While its initial headquarters were in Mathura, the organization later relocated to Kedar Ghat, Varanasi, in 1903. While it started as a religious institution, over time, it underwent a transformation into a covert political organization. Under the

leadership of Tejeswar Mukherjee, the organization evolved into a catalyst for revolutionary activities.

The author also provides insights into the contributions of Swami Gyananand, who collaborated with Swami Arvind and embarked on a journey through Central India to raise political awareness among the people. During their travels, they engaged with individuals such as Arjun Lal Sethi in Jaipur, Gopal Singh in Kharwa, and Keshari Singh Barahat in Kota. Notably, Arjun Lal Sethi's school and its hostel in Jaipur emerged as significant centers for nurturing political consciousness.

Sethi's school continued to function without controversy until its establishment in 1912. However, in 1913, Bishan Datt, a disciple of Swami Gyananand associated with the Bharat Dharma Mahamandal in Mirzapur Fort, initiated a Brahmin school. He visited Sethi's school on three occasions, aiming to awaken revolutionary sentiments and mobilize funds from the youth for their revolutionary activities.

The author's research provides a comprehensive overview of revolutionary activities across India, offering valuable insights into the contributions and endeavors of these revolutionaries. This book stands as a captivating compilation of extensive information about the revolutionaries and their impactful roles in India's struggle for independence.

Evaluation

The concise overview and analysis of the works of the aforementioned researchers make it abundantly clear that Dr. Sharma played a pivotal role in illuminating various facets of history through collaborative research efforts with their students. The body of research mentioned above stands as a testament to Dr. Sharma's profound knowledge base and commitment to factual accuracy. Dr. Sharma's mentorship encouraged their students to engage deeply in their research endeavors, guided by a diverse array of reference materials.

Notably, Dr. Sharma's influence extended beyond merely guiding their students to acquire comprehensive knowledge of their chosen subjects. They went the extra mile by providing invaluable guidance on accessing supplementary materials, ensuring that the research was not only thorough but also well-supported.

Dr. Sharma's research initiatives encompassed a wide array of historical topics, delving into the rich tapestry of different states, royal reigns, and time periods spanning from the Mahabharata era to the revolutionary epochs in Rajasthan. This extensive exploration aimed to bring to light the hitherto obscure chapters of Rajasthan's history.

Furthermore, Dr. Sharma's research extended across the political, economic, and cultural dimensions of various historical eras. Their investigations into the relationships between Rajasthan's Rajputs and dominant powers like the Mughals, Marathas, and British Empire provided a comprehensive view of Rajasthan's expansive historical landscape.

Through their multifaceted expertise and unwavering dedication to research and mentorship, Dr. Sharma made an indelible mark in the field of history, shining a brilliant light on Rajasthan's rich and diverse historical heritage.

The extensive list of research work conducted under Dr Sharma in the field of history is indeed commendable, but it's important to acknowledge that Dr Sharma displayed his erudition and keen interest in a diverse range of subjects through research initiatives of Dr. K. S. Rajora, Jagdish Chand Kukkar,K.K. Mitra, Nirmala Acharya in political science, Ms. Archana Kulshrestha in the

field of Painting, R. N. Verma in law, Gyan Chand Sharma,Mrs Malati Saxena in Economics, Krishna Swaroop and R G Sharma in Sanskrit Literature.

Dr. Sharma's remarkable ability to foster research efforts in both Hindi and English languages underscores the range of his influence and expertise. Dr. Sharma's legacy in Rajasthan, and even among historians across India, remains unparalleled. Had he still been with us, it's likely that he would have continued to spearhead efforts to unearth and illuminate the obscured chapters of history.

Dr. Sharma's enduring contributions to the field of history and research serve as a lasting testament to his dedication and scholarship. His impact on the field will be forever remembered and appreciated.

Chapter 8

Overall Assessment

Overall Assessment

Within this research, a comprehensive exploration of Dr. Sharma's multifaceted personality, his seminal works, and his extensive writings has been undertaken. In order to provide a holistic assessment of his character and contributions, it becomes imperative to delve into Dr. Sharma's philosophy of history.

Dr. Sharma's philosophy of history serves as the cornerstone of his academic pursuits, guiding his approach to the study of the past and shaping his scholarly endeavors. To fully appreciate his legacy and the impact of his work, it is essential to gain a deeper understanding of his perspective on the discipline of history.

Before delving into the discussion above, it is important to provide some background on the concepts of history and the philosophy of history. The term "history" initially referred to a collection of tales and narratives from the past, gradually evolving into a study of events documented in historical sources, records, and memoirs. While history is indeed a systematic examination of the past, its essence lies in the factual accounts that form its core. History is more than a mere chronicle of past events; it serves as a guide for humanity, drawing lessons from both the positive and negative aspects of the past.

It is true that history is a systematic study of the past, it is also true that facts are the lifeblood of history. History is such a collection of activities, events of human life, which guides human beings. It is not just a collection of events that happened in the past, but also signifies the end of what is happening in the present. Moments pass, and history is made. The bad incident that happened in the past makes man aware and the good incident that happened paves the way for man. Therefore history touching a wide area reveals various aspects of human life and paves the way for family, society and nation. A positive vision is also needed to understand the written history, otherwise negative thinking kills the value .

History encompasses a wide spectrum of human activities and events, shedding light on various facets of human life and offering insights for families, societies, and nations. It is not just a passive record of past occurrences; it also holds relevance for understanding current events and shaping future endeavors. History, in essence, captures the ever-evolving tapestry of human existence, with each moment contributing to its ongoing narrative.

Similarly, delving into the philosophy of history is a complex undertaking. The term "philosophy of history" was first coined by Voltaire in the 18th century, initially signifying critical and scientific examination of history. In the 19th century, determinists characterized historiography as the quest for underlying laws governing historical processes. However, Collingwood introduced a different perspective, arguing that historiography is not solely about the historian's ideas or the past itself; rather, it concerns the dynamic interplay between the two.

History is a continuous exploration of the intellectual landscapes of the past, offering a nuanced understanding of the interplay between ideas and the historical contexts in which they emerged.

This contextual background sets the stage for a more in-depth exploration of Dr. Sharma's philosophy of history and its impact on his scholarly pursuits. Understanding

the fundamental principles and perspectives that guided his approach to history is essential for a comprehensive assessment of his contributions and legacy.

Indeed, philosophy seeks to unveil the concealed aspects of any subject, and in the realm of history, philosophers are tasked with bringing to light previously hidden truths through meticulous investigation and scrutiny of evidence. The philosophy of history can be likened to a fusion of "Satyam Shivam Sundaram," encapsulating the pursuit of truth, the exploration of profound meaning, and the revelation of beauty.

History, as a discipline, encompasses the study of the entirety of human activities, capturing the diverse tapestry of human existence throughout the ages. Philosophy, on the other hand, is the pursuit of the ideas inherent in these human activities. It is the quest to uncover the underlying philosophical underpinnings that have shaped and guided human endeavors throughout history.

In essence, the philosophy of history combines the rigorous pursuit of factual accuracy and the exploration of the deeper meanings and significance that lie within the annals of the past. It is a discipline that unearths not only the events and actions of bygone eras but also the profound ideas and ideologies that have driven human societies, making it a rich and multifaceted field of study.

Toynbee's magnum opus, 'A Study of History,' is a monumental work comprising 12 parts spread across 10 volumes. Dr. Buddh Prakash aptly characterizes this opus as not just an encyclopedia of history but also as one of the towering achievements of the 20th century. It stands as a rare and exceptional treatise on the philosophy of history.

What sets Toynbee's work apart is his departure from the conventional approach of considering nations as the primary units of historical analysis. Instead, Toynbee adopts a far-reaching perspective, employing the concept of civilization as his unit of analysis. In his essay titled "Civilization on Trial," Toynbee articulates this unique approach:

"By civilization, I refer to that expansive realm within the domain of historical study, which captures the span of human insight as it strives to comprehend the history of not just one's own country, but the broader canvas of human experience."

Toynbee's emphasis on civilization as the lens through which to view history represents a significant departure from the parochial and narrow focus on individual nations. It encourages a more encompassing and holistic understanding of the intricate tapestry of human history, elevating his work to an exceptional level in the realm of historical philosophy.

According to Toynbee, societies exhibit a natural tendency towards progress and increased consciousness in response to challenges, moving away from stability and inertia. This response to challenges is a manifestation of human resilience, driven by factors such as harsh environments, uncharted territories, traumatic experiences, external pressures, and the threat of punishment. Through this innate ability to respond, individuals and societies address the challenges they face, leading to problem-solving and development. As one challenge is met with a response, a new challenge invariably arises, and the process of responding to these challenges becomes a continuous cycle, constituting the essence of development. The systematic compilation of these responses forms the foundation of the philosophy of history.

Dr. Sharma's philosophy of history closely aligned with Toynbee's views, even though he did not produce a separate written treatise on the subject. Instead, Dr. Sharma shared his thoughts during a conversation with Professor Arnold Toynbee around thirty years ago when the latter visited Ajmer to deliver a speech at the Rajya Sabha.

During this meeting, Dr. Sharma and Professor Toynbee discussed the renowned historian's theory of "challenge and response," which had garnered international acclaim. According to this theory, nations, individuals, and societies that effectively respond to challenges thrive and endure, while those unable to do so eventually decline and disappear. India, too, faced numerous challenges throughout its history, including invasions by figures like Muhammad bin Qasim, Ahmad Shah Abdali, and the Mughals, as well as the colonial rule of the British. However, India's ability to respond resolutely to these challenges is evident, whether through events like the Jallianwala Bagh massacre or its struggle for independence and two wars with Pakistan.

Dr. Sharma emphasized that India has never been a passive observer of history; instead, it has consistently demonstrated a proactive and positive approach. Drawing parallels to Indian philosophy, Dr. Sharma pointed out that history is intertwined with a cosmic worldview, where nature, humanity, and the divine share an unbroken connection. This philosophical perspective underscores the cyclical nature of time, the sequence of life and death, and the concept of reincarnation, all of which influence the course of history. Change is inherent in history, and while certain patterns may repeat, they do so with variations.

In Indian philosophy, history is regarded as a continuous stream of events governed by the laws of nature and human behavior. It flows with a purpose, embracing the history of every nation in an unbroken sequence, guided by the laws of nature and the cosmic worldview that underpins Indian philosophy. The principles of the cyclical nature of time, the sequence of life and death, and the theory of reincarnation in Indian philosophy keep the stream of history in constant motion and flow. This flow has a definite pace and direction. It has a purpose. This stream is all-encompassing. The history of every nation is intricately connected to this stream in an unbroken sequence. The occurrence of events is governed by the laws of nature and human behaviour.

When Dr. Rajora inquired about the cosmic worldview, Dr. Sharma responded by drawing a connection to the teachings of the Upanishads. Dr. Sharma's profound knowledge extended to Hindu scriptures, encompassing the Vedas, Upanishads, and the Bhagavad Gita.

In accordance with the Upanishads, the origin of all objects and elements emanates from Brahman, ultimately merging back into it. This understanding is reflected in the common term "Brahmalin" used in our society and civilization when describing a person's journey after death. It signifies a process that traverses through stages like food, breath, mind, knowledge, and bliss. This process embodies the eternal interplay between nature and humanity, serving as the foundation for the evolution of life itself. It is this very process that constructs the tapestry of history, where every event is intricately interconnected.

In world history, two prominent streams are discernible: continuity and change. Each historical event possesses a unique perspective, necessitating examination from the vantage points of the past, present, and future for a comprehensive evaluation. History unfolds events within the context of their respective times and circumstances.

Dr. Sharma's profound insights into history and philosophy are aptly captured in his inaugural address to the Rajasthan History Congress in 1976

"The Rajput courts were replete with queens, and during my visit to Jaipur, I encountered an elderly Nazir who had passed away recently. This Nazir had a regular presence in the inner city, and I took the opportunity to inquire about life there, given the multitude of queens inhabiting the palaces.

I asked him how it was to live in a place where there were so many queens. His response was candid: 'Having so many queens can be quite challenging. If one queen fails to bear a son, there's hope from the next one. Even if the second queen faces the same fate, it may still be acceptable. However, when you have 1200, 1400, or 1500 queens in the palace, the situation becomes quite perplexing.'

Curious, I probed further, 'What does the king do in such a scenario?'

Nazir Ji responded matter-of-factly, 'Well, he is the king, and he is entitled to make such decisions.'"

Indeed, the prevailing customs and norms of a particular era significantly influence the way history is understood and interpreted. During that time, polygamy was an accepted practice, and it's essential for us, as historians, to view historical events in their proper context. Today's society and government do not endorse or permit polygamy, which highlights the shifting norms and values over time.

Dr. Sharma emphasized the importance of studying history in accordance with the zeitgeist, or the spirit of the time. This perspective encourages us to consider the historical context and societal norms when evaluating past events. For example, in Dr. Sharma's historical accounts of the Kota state, he used respectful terms like "Ji" when referring to Maharao, a practice that may seem unusual in contemporary historiography. However, by understanding the norms of that era, we can gain a clearer picture of historical events.

Dr. Sharma also acknowledged the diplomatic and political strategies employed by the kings of Jaipur, such as their service to the Mughals and the marriage of their daughter to Akbar as shrewd diplomatic moves, indicative of the diplomatic landscape and priorities of the time. Diplomacy and politics in that era might not have prioritized the same principles as they do today.

In essence, Dr. Sharma's approach to history underscores the importance of considering the context and norms of the past when evaluating historical events, allowing us to better understand the actions and decisions of historical figures within their own historical milieu.

Indeed, history is intricately intertwined with the continuous flow of the cosmic world. It's not merely a narrative of events but a dynamic process that must be viewed in its broader context.

The inner values of individuals and the prevailing contemporary circumstances are inseparable from each other. People often engage in conflicts and battles to safeguard their inner values, which are deeply rooted in their beliefs and principles. This conflict between good and evil, righteousness and unrighteousness, is eloquently elucidated in the Bhagavad Gita. In the Gita, the battle is framed as a struggle between Dharma

(righteousness) and Adharma (unrighteousness). Whenever Dharma is threatened or undermined, the divine intervenes to protect and restore it.

This profound perspective emphasizes the moral and ethical dimensions of history, illustrating that history is not a mere chronicle of events but a narrative shaped by the timeless struggle between what is right and what is wrong, with individuals and societies striving to uphold their inner values in the face of challenges and adversity.

These profound verses from the Bhagavad Gita, specifically from Chapter 4, Verse 7-8, are often recited and revered for their spiritual significance. They are spoken by Lord Krishna to Prince Arjuna and convey the timeless message of divine intervention and the preservation of righteousness:

"Yada yada hi dharmasya glanir bhavati Bharat. Abhyutthanam Adharmasya Tadatman Srijamyham. Paritranam Sadhunam Vinashaya Ch Duskritam. Dharma Sansthapanarthay Sambhavami Yuge Yuge."

In English, these verses can be understood as:

"Whenever there is a decline in righteousness and an increase in unrighteousness, O descendant of Bharata (Arjuna), at that time I manifest myself. To protect the righteous, to annihilate the wicked, and to re establish the principles of dharma (righteousness), I appear millennium after millennium."

These verses emphasize that whenever there is a decline in righteousness and a rise in unrighteousness, the divine incarnates to restore balance and uphold dharma. It underscores the eternal and cyclical nature of divine intervention in human affairs to ensure the triumph of righteousness over evil in every age.

Dr. Sharma's agreement with Dr. Radhakrishnan's perspective is noteworthy. According to both scholars, divine intervention or the elevation of humanity to a godly level plays a crucial role in overcoming unrighteousness and upholding the principles of dharma. They believe that religion ultimately triumphs over unrighteousness, even if this process takes time. The Mahabharata war serves as a compelling example of this eternal struggle between righteousness and unrighteousness.

Furthermore, history serves as a means to disseminate and preserve this ultimate truth. It is a discipline that bridges the physical and spiritual realms, revealing the realities of human existence. As history reaches higher levels of understanding and insight, it attains a cosmic dimension, akin to the divine. This notion is in harmony with philosophical perspectives that suggest history reflects the past while pointing towards a future that is concealed within the worldly domain.

In Dr. Sharma's words, "History assumes cosmic overtones when its narrative of events, war, and peace manifests the active guidance of Brahma, the Creator." This profound understanding underscores the interconnectedness of history and philosophy, with one shedding light on the past and the other illuminating the path to an envisioned future, guided by higher cosmic forces.

History exists in the external world. Our past, present, and future are intricately connected with it. When Dr. Rajora asked Dr. Sharma about the causal elements of history, Dr. Sharma replied that individuals play a significant role. Several individuals have always influenced the flow of history and propelled it in their own ways. It is

well-known that figures like Rama, Krishna, Buddha, Mahavira, Alexander, Napoleon, Lenin, Mahatma Gandhi, and others have shaped history. The principle of karma in the Bhagavad Gita is also related to this. Secondly, the presence of evil also holds great importance in history. It is referred to as sin in the Bible. It is this evil that influences the main structure. All struggles have taken place between good and evil. The battle of Mahabharata or the First and Second World Wars, all were influenced by this. Even today, the whole world is engrossed in this struggle. From a philosophical perspective, this evil can also be referred to as ignorance. Ignorance can only be dispelled through knowledge. Ethical dualism is a question in history. From the perspective of Vedanta, there is no inherent sin; there can be flaws. The question of good and evil is also related to the same logical process. The destiny of history lies in escaping from evil. Based on time and circumstances, this evil, sin, and ignorance can be transformed into goodness. The principles of science also demonstrate unity of opposites. Scientists refer to it as the unity of opposites.

The third element is time. According to Dr. Sharma -

"Time is not absolute. The undulating reality of all things is eternal, and what we call time is really qualified eternity"

Newton also said -

"The universe existed in a steady state - time and space were eternal constants, never born and never dying"

Dr. Sharma's philosophical outlook was surprisingly aligned with scientific principles, despite not being a student of science. His perspective resonated with scientific thought in many ways. This convergence between his historical philosophy and scientific ideas showcased the breadth and depth of his intellectual engagement.

As a testament to his profound insights, Dr. Rajora once posed a thought-provoking question regarding the possibility of a sudden end of the world in the atomic era and whether such an event would align with destiny. In response, Dr. Sharma, with a hint of humor, suggested leaving some matters to the future while expressing his conviction that such an apocalyptic end would not transpire, emphasizing the enduring cycle of history.

Dr. Sharma's profound faith in Hindu religious scriptures and philosophy was evident throughout his work. He exemplified the scholarly tradition of Indian historical thinking, rooted in the philosophical concepts of Prakriti and Purush, which underpin the creation and expansion of the universe. This tradition places importance on the cyclical ideology of creation, development, and destruction, a perspective that Dr. Sharma deeply embraced. Consequently, in the Indian context, Professor Sharma can be rightfully regarded as a historian firmly grounded in the traditional philosophical heritage of India.

Dr. Mathura Lal Sharma stood as the foremost historian in Rajasthan, a luminary among subject experts, illustrious historians, and exceptional researchers. His life began like the flame of a lamp, and his brilliance shone in the world of history like the mid day sun. In times of darkness, he was a guiding light, and in moments of despair, he offered hope. This research delves into every facet of his remarkable personality, highlighting

his extraordinary qualities and unique attributes. While Dr. Sharma possessed extensive knowledge in various fields, he stood as a pre eminent scholar in the domain of history.

Here I am sharing the perspectives of scholars who have expressed their admiration and respect for Dr. Sharma in the book titled "Itihas Martand Dr. Mathura Lal Sharma," published on the occasion of his birth anniversary. I present these viewpoints not merely to lengthen this research but to provide insight into the sentiments of his contemporaries and disciples regarding his work and character.

In his message, former Prime Minister Narasimha Rao shared his thoughts about Dr. Sharma, stating-

" Dr. Sharma was a blazing star in the sky of history. He was rich in the treasure of memories and the pioneer of history. He sang the songs of the age of truth. His emotions and insights were deeply connected to the national freedom struggle and the awakening of new consciousness. In essence, he was a person of fire. He was a torchbearer of revolution. He was renowned for his humanity, generosity, and spirituality. He was a visionary, singer and explorer of Indian culture.

According to the message of former Governor Bali Ram Bhagat -

"Dr. Sharma was a multifaceted personality. He was not only a historian, but he was also a good orator. When he spoke or gave a speech, his speech seemed to spell magic. He was forthright and self-respecting.He developed significantly and gained immense strength through his benevolent actions, rendering him impervious to suppression by anyone.His ideological disparities with the Chief Minister and ministers are common knowledge, yet he consistently voiced his opinions without hesitation.. Parmanand Sharma has mentioned from a discussion which exposes his proud personality.

There was a formidable Vice Chancellor known for his strong character. He owned two imposing Alsatian dogs that used to stand guard and block the path of anyone trying to approach him. He didn't share a particularly friendly rapport with Dr. Sharma. One day, he asked Dr. Sharma why he had never visited his residence. Dr. Sharma promptly replied, "I don't want to be received by dogs."

As Dr. Gangadhar Bhatt aptly described it, "Dr. Sharma was not just an individual; he was an institution. An institution dedicated to the service of our country and our people."

Dr. Tribhuvan Nath Chaturvedi, in his article titled "Swabhiman ke Apratim Punj," while shedding light on Dr. Sharma's fearless character, has written –

"Talented people are generally seen to be intense and sometimes arrogant, but lack of affection and tact is seen in them, but Dr. Sahab, despite being talented, was very affectionate to those who were dependent on him or who were weak and humble. He would also be humble, used to look at him with full kindness, didn't even care about the rules to get his work done and helped him fearlessly.

According to Dr. Gyan Prakash Pilaniyan –

"Dr. Sharma, rich in versatile talent, was a renowned personality of Rajasthan. Only such prodigies brighten the mother's womb, purify the clan and are the jewels on the earth. "

Pointing out the superiority of Dr. Sharma's personality, Dr. Daya Krishna Vijay writes "Dr. Mathura Lal Sharma is a name that fills the realm of education with pride and honor. Dr. Sahab was a true son of Mother Earth. He was a sacred bridge that connected the earthly realities with the celestial realms. He transformed clay into gold"

Kala Nath Shastri writes, depicting the personality of Dr. Sharma-

"Eminent historian, scholar of Sanskrit, excellent orator, fearless and clear minded leader, devoted Arya Samajist, respected teacher, excellent research director, creator of copious texts, writer and bearer of pure character….. all these were characteristics of Dr. Sharma's personality. If anyone has even one such vertue he becomes remarkable in the country. What to say about the one who has all these qualities?"

Touching the dimensions of success in every field of work, evaluating Dr. Sharma Dr. Harish Chand Bhartiya writes -

" Nevertheless, Dr. Sahab has also remained associated with the field of education in Kota. Whether it was guiding people in the path of education and research, participating in administration and social reform, providing employment opportunities to individuals or leading them on the path of livelihood, or acquiring knowledge and sharing it generously, Dr. Sahab fulfilled his responsibilities with a free mind and benefited thousands of people.”

Roop Chand Gupta writes, glorifying a dedicated teacher personality –

"He always tried to revive the lost respectable glory of the teacher. He inspired his students for purity of heart, building character, development of personality, patriotism and protection of culture.From cottages to the palace, the impact of his thoughts was felt everywhere … ."

Dr. Ramchandra Mahendra writes about the man of this era –

"The learned Dr. Mathura Lal Sharma's sage-like life was dedicated to knowledge. He lived as a “rishi of his era, examining the intricacies of society, literature, and the subtle nuances of changing circumstances, and offering social solutions. His natural and simple demeanor resembled that of ancient sages. Instead of relying on logic alone, he emphasized faith. He merged the pursuit of philosophical principles with meditation and worship, and his devotion to literature was like a “Triveni”. He was a diligent practitioner of the goddess Saraswati."

Dr. V.S. Bhatnagar, who has been his exclusive disciple, writes about the personality of Dr. Sharma -

He was one of those rare scholars who could talk on Kalidas or Shakespeare or Abul Fazal or Macauley with equal erudition, ease & grace."

Expressing his views on his work, Dr. Bhatnagar writes -

"The work still remains the basis for any further research on any aspect of that state which played an important part in the history of India since the days of Shah Jahan."

The aforementioned thoughts belong to those intellectual individuals who had a close association with Dr. Sharma, and in reality, Dr. Mathura Lal Sharma was a repository of multifaceted talent. Whatever subject he delved into, in the realm of history, he elevated it to the pinnacle of excellence. Perhaps this is the reason why, although the works of many historians have become outdated during his lifetime, Dr. Sharma's historical writings continue to arouse people's interest day by day. His books embody his profound analytical abilities and logical brilliance. The magic of knowledge and talent is evident in each of his creations with utmost prominence.

Dr. Sharma's personality was very attractive. The service done by Dr. Sharma, who had a strong personality and eloquent speech, to history, during his lifetime is unforgettable. Dr. Sharma translated many important historical texts of English into Hindi in his life. At that time,when the students were beginning to feel the need for Hindi books he accepted the challenge of solving this problem for the students and made a series of translations. As a result, Dr. Sharma began to touch the pinnacle of popularity. He not only made Hindi books available to students but also emphasized the importance of the national language, Hindi, by writing in Hindi. His student-oriented works, written with a comprehensive view of historical contexts, were a necessity of the time. Despite the abundance of history books in Hindi in today's competitive era, with new historians emerging and writing about new histories every day, Dr. Sharma's books continue to gain popularity, and multiple editions of many of his books have been published even after his demise, which serve as a testament to his mature writing. Similarly, he established a landmark in guiding researchers. Regardless of the subject, he conducted research with utmost seriousness. He personally oversaw the work of his research scholars and, after being satisfied himself, presented their research as scholarly publications. Through his research, he explored subjects that were previously untouched or insufficiently studied, resulting in the emergence of new knowledge. His guidance in every subject and every era showcases his unparalleled love for education. By conducting research on almost all significant aspects of Rajasthan's history through his research scholars, Dr. Sharma has contributed to portraying the grandeur and glory of Rajasthan. He created a new generation of scholars under his guidance who presented a scientific study of Rajasthan's history. The tradition of writing the histories of states had been ongoing. Ojha wrote the history of almost all the states of Rajasthan but could not cover the history of Kota. Dr. Sharma completed this missing piece and wrote the history of traditional states. Under his guidance, not only the history of states was written, but research on various subjects, various rulers, and various aspects such as political, economic, diplomatic, and social aspects of history in Rajasthan began, opening new dimensions in Rajasthan's smallest subjects. The Jaipur State Archives Department was in a dilapidated condition. Under his guidance, research was made accessible to students. Although the records were not secure, Dr. Sharma made efforts to make them secure and organized, benefiting the researchers.

Not only this, the new generation began the task of studying the methods and content of ancient documents, made possible through the capable guidance and inspiration provided by Dr. Sharma. Dr. Krishna Swaroop Rajora, Dr. V.S. Bhatnagar, and Dr. Krishna Swaroop Gupta honed their skills under his mentorship. Dr. Sharma was one of

those researchers who could effortlessly decipher Rajasthani manuscripts and breathe historical significance into the writings within them. It's worth noting that Dr. K.S. Rajora, using this script, delved into even Nepali documents of the National Archives Department ,summarized them and made them suitable for research purposes.

Dr. Sharma was synonymous with history. He remained dedicated to scholarly pursuits and teaching until his passing. Even after his retirement, he continued to provide guidance to researchers. Furthermore, he directed other scholars who were engaged in research on the history of Rajasthan. Numerous instances attest to his unwavering commitment to scholarship. His passion for learning was evident to all. He had the remarkable ability to complete an entire book in a single day. His personal library contained no book that he had not thoroughly perused. Dr. Sharma possessed an exceptional memory; after quickly flipping through the pages of a book, he could recount the essence of its content.

Despite the shortcomings, his research work, 'Kota Rajya Ka Itihas' (History of Kota State) stands as a unique book that provides detailed, interesting, and significant information. In 'Jaipur Rajya Ka Itihas' (History of Jaipur State), he changed the perspective of history. Previously, writing was done primarily in praise, but Dr. Sharma attempted to provide a political perspective to the history of Jaipur. He examined and evaluated everything through a political lens before writing about it.

For instance, Dr. Sharma interpreted the policy of marrying off Jaipur royal family girls to Muslims as a shrewd political strategy, characterizing it as a significant political triumph for the Jaipur dynasty. Despite the perceived loss of Jaipur's self-respect, the state continued to navigate the complexities of the Mughal Empire with diplomacy and tact, ushering in a nascent era of political stability. In contrast, Sir Jadunath Sarkar largely neglected the cultural dimension of history, whereas Dr. Sharma delved deeply into cultural history and literature, providing comprehensive insights in his historical narratives.

Despite the common practice of constructing cities by kings, Sawai Jai Singh's construction of Jaipur, including its city plan and creation of Jaipur's birth certificate, was presented by Dr. Sharma from a scientific perspective. In this way, he gave a new direction to history in "Jaipur Rajya Ka Itihas" (History of Jaipur State). He brought politics and diplomacy into history and elevated it beyond ordinary historical accounts. He surpassed the existing histories and ongoing works at that time, such as those of Bir Vinod, Pandit Gaurishankar Hira Chand Ojha. Although Pandit Gauri Shankar Hira Chand Ojha was revered by Dr. Sharma until the writing of "Kota Rajya Ka Itihas" (History of Kota State), it was after that when his writing touched new dimensions. He explored new research options, made writing a medium for all aspects related to the mainstream of history, and as a result, he became renowned as both an author and a historian. This is why his contemporaries, such as Dr. Kali Ranjan Kanungo, Sarjadhunath Sarkar, Dr. Dasharath Sharma, and Dr. Beni Prasad, respected him. Due to his remarkable achievements, Dr. Mathura Lal Sharma, the President of the All India History Congress held in Jaipur, honored all historians in his inaugural address, emphasizing historical authenticity. Similarly, in the literary conference held in Indore, he was specially invited as an eminent Hindi scholar. Mahatma Gandhi presided over this conference and it was addressed by great sons of India. After the speeches of Purushottam Das Tandon and Seth Govind Das, Dr. Sharma delivered an impressive

speech that left an impact on Mahatma Gandhi himself. Gandhi called Dr. Sharma to his side after the speech and praised his incredible oratory skills.

Ujjain, known as the city of Kalidas, hosts national celebrations on Kalidas Jayanti. Distinguished speakers from across India are invited to this event, and on one such occasion, Dr. Sharma delivered an enchanting lecture on Kalidas's literature. He recited verses from Kalidas's various works, captivating the entire audience with his eloquence and deep understanding of the subject. Shivmangal Singh Suman, the Vice President of Kalidas Jayanti, commended Dr. Sharma's speech for its profound impact and clarity.

Wherever Dr. Sharma went, he naturally became the focal point, and his presence had a magnetic effect on the entire gathering. Despite hailing from Kota, he gained immense popularity in Jaipur due to his scholarly pursuits. He was highly respected by the entire cabinet, scholars, and the enlightened community. His popularity led him to being appointed as the chairman of the Jaipur Municipal Council, a position he served with distinction. Sawai Mansingh himself expressed that Dr. Sharma was the most deserving candidate for the chairmanship in Jaipur, and he continued to enjoy popularity and respect during his tenure as chairman.

Dr. Sharma left his mark everywhere. When he was studying in the Navin branch of the Arya Samaj, he became the minister of the youth branch and began delivering captivating lectures. Despite his deep knowledge of the Arya Samaj, he would speak in Urdu at gatherings of Muslim scholars and deliver speeches in Sanskrit at the Kota Sanskrit Conference, impressing everyone with the flow of his discourse. Similarly, at the Maharashtra Mandal, he spoke in Marathi for half an hour, leaving the audience deep in thought. The brilliance of this great personality in the field of education was so immense that mini conventions were held at his residence, which even the Governor attended to confer Ph.D. degrees. Dr. Sharma was the pride of Rajasthan, and Rajasthan took immense pride in him. He was a source of inspiration, a pillar of fame, and the entire world of history revered him.

Dr. Sharma was a formidable warrior of the pen, known for his powerful and impactful writing. His ability to express ideas was not limited by geographical boundaries; his influence extended throughout the nation.He harbored a profound reservoir of knowledge, having memorized sacred texts such as the Geeta and Ramayana. His profound grasp of the Vedas and Upanishads distinguished him as a fervent advocate for cultural preservation. To him, culture epitomized truth and ingenuity.

Furthermore, Dr. Sharma actively participated in the mainstream of the national movement. Even though he faced consequences like removal from the position of secretary in the Mahkamah Khas in 1941 due to his association with freedom struggle activists, he never compromised his principles for personal gain. He steadfastly protected his self-respect and was unwavering in the face of potential material losses.

Dr. Sharma, renowned for his simple living and high thinking, possessed a remarkable proficiency in languages. He was a polyglot who effortlessly conversed in various languages. When a Sanskrit scholar approached him, he engaged in Sanskrit discourse, and when in the company of a Muslim scholar, Urdu words flowed effortlessly from his lips. Dr. Mathura Lal Sharma, a connoisseur of international, national, and numerous regional languages, embraced a life of utmost simplicity, devoid of ego. His close disciple, Dr. Beni Gupta, revealed a remarkable aspect of his character: despite his command of multiple languages, whenever someone from a remote village sought his

guidance, Dr. Sahab conversed in their local dialect, even if there were several scholars present. This act not only underscored his inclusiveness but also demonstrated his profound empathy. Dr. K. S. Rajora, who held a special place in his heart, mentioned that Dr. Sahab diligently maintained a daily diary, and his entries were penned in Urdu. He believed that there was no language quite as exquisite as Urdu when it came to the art of writing.

Dr. Sharma's lifelong passion for learning was evident in his continuous pursuit of knowledge. Whenever he encountered a new subject, he would immerse himself in it and absorb it into his vast reservoir of knowledge. He had a simple yet profound belief about history. He often remarked that historians had made significant efforts and elaborate explanations in their attempts to define the word "history." However, in their pursuit, they had only made it more convoluted. According to him, the essence of history could be distilled down to "eti + haas," which translates to "thus it happened." This, in his view, was the true essence of history.

Punctuality was a defining trait of Dr. Sharma throughout his life. He never rushed, and it was not in his nature to be late. His commitment to punctuality was another remarkable aspect of his character. Dr. Sharma played a pivotal role in the establishment of the 'Rajasthan Historical Research Institute' in 1961. He believed that such an institute could pave the way for groundbreaking research in the field of history. As part of this initiative, a journal was launched, which was published almost quarterly. Through this journal, Dr. Sharma not only provided valuable guidance to history students through his articles but also kindled the spirit of writing among many budding historians. He encouraged them to showcase their talents as writers through this publication, thus nurturing a new generation of writers. For these contributions, he will always be remembered with deep respect and admiration.

Indeed, attempting to encapsulate the entirety of Dr. Sharma's personality and achievements with mere words is akin to trying to portray the sun as a mere lamp. In the face of his towering personality and monumental accomplishments, every student of history is humbled, and he remains an enduring source of inspiration for historians. Dr. Sharma's commitment to basing his work on original sources to ensure the authenticity of historical facts is a shining example for all.

While history was the focal point of his life, Dr. Sharma also played significant roles in politics and the Arya Samaj, dedicating considerable time to these pursuits as well. If his time had not been divided in this manner, he might have contributed even more to the field of history. Nevertheless, despite this division of time, Dr. Sharma's impact on history is undeniable, and his influence on historical writing will forever be cherished.

Dr. Sharma illuminated our path as a guiding beacon, leading us forward with his profound insights. His legacy in history is indelible, his contributions etched permanently in the annals of memory. The scholarly guidance he bestowed upon historical discourse will forever be revered and cherished by the global community of historians

Reference list

1. Archives Department
   Bikaner

2. Archives Department Kota
3. Archives Department Jaipur

4. 1 Sharma, Dr. Mathura Lal — History of Kota State (Part 1 & 2) Printer Kota Printing Press, Kota, year 1996
5. Sharma, Dr. Mathura Lal — History of the Jaipur State Ajanta Printers, Jaipur, year 1969
6. Sharma, Dr. Mathura Lal — Development of Indian Culture History of Ancient India Kailash Pustak Sadan, Gwalior, year 1971
7. Sharma, Dr. Mathura Lal — Delhi Sultanate
8. Sharma, Dr. Mathura Lal — Rise and glory of Mughals
9. Sharma, Dr. Mathura Lal — The Decline of the Mughal Empire Kailash Pustak Sadan, Gwalior , year 1969
10. Sharma, Dr. Mathura Lal — History of Marathas
11. Sharma, Dr. Mathura Lal — Rajasthan Government of India Press, Ring Road, New Delhi, year 1971
12. Sharma, Dr. Mathura Lal — Culture and Civilization of India Government of India Press, Ring Road, New Delhi
13. Sharma, Dr. Mathura Lal — History of Europe
14. Sharma, Dr. Mathura Lal — History of Peshwas. Kailash Pustak Sadan, Gwalior, year 1978
15. Sharma, Dr. Mathura Lal — International Relations 1919-1945 College Book Depot, Jaipur, year 1968
16. Sharma, Dr. Mathura Lal — International Relations since 1945 College Book Depot, Jaipur, year 1981
17. Sharma, Dr. Mathura Lal — Foreign Policies College Book Depot, Jaipur, year 1970
18. Sharma, Dr. Mathura Lal — Down Fall of the Mughal Empire (bound) (Translated)
19. Sharma, Dr. Mathura Lal — Europe in the Nineteenth Century (Lipson) Gaya Prasad & Sons, Agra, year 1960
20. Sharma, Dr. Mathura Lal — Mughal Empire in India (S. R. Sharma)
21. Sharma, Dr. Mathura Lal — Shershah (Kanungo) Kailash Pustak Sadan, Gwalior, year 1968
22. Sharma, Dr. Mathura Lal — Present India (Tarachand)
23. Sharma, Dr. Mathura Lal — Baburnama (Babur) (Abridged) Kailash Pustak Sadan, Gwalior, year 1971
24. Sharma, Dr. Mathura Lal — Akbar Nama (Abul Fazl)
25. Sharma, Dr. Mathura Lal — Iqbal-i-Jahangiri (Jahangir)

26.	Sharma, Dr. Mathura Lal	History as Told by its Historians (Elliot and Dowson 8 Volumes) Kailash Pustak Sadan, Gwalior
27.	Sharma, Dr. Mathura Lal	Science of Divinity (in English)
28.	Souvenir Dr. Mathura Lal Sharma Samman Samaroh Ajmer (Published 23 May 1966)	

Other books and research books –

1.	Arora, Dr.B. P.	Buddh Singh and Umaid Singh of the Bundi (research book)
2.	Dr. Aminuddin	Ajmer Sins Akbar (Research book)
3.	Dr. Basant Kumar	Relationship with the Sultans of Rajasthan, Delhi, Malwa and Gujarat (research book)
4.	Bhargava, Dr. Vijayalakshmi	British Policy Towards the Major State of Rajasthan (Research)
5.	Dr. Budhi Prakash	History and Philosophy, year 1968
6.	Chawla, Dr. Madan Singh	Administration of the Kota State (Research)
7.	Chundawat, Dr. Narayan Singh	Itihas Darshan Kanchan Prakashan, Udaipur, year 1990
8.	Chobe, Dr.J.	philosophy of history
9.	Carr, E. H.	What is history, year 1984
10.	Collingwood, R.G.	Idea of history , year 1961
11.	Gupta, Dr. K. S.	Mewar and Maratha relation (research book)
12.	Mathur, Dr. R. K.	The Growth and Development of British Paramountcy in Rajasthan (Research)
13.	Mishra, Dr. S. C.	Scindia Holkar Rivalry in Rajasthan (research book)
14.	Mixture, Suryamal	Vansh Bhaskar
15.	Pandey, Dr. Govind Chand	History form and theory
16.	Pilania, Dr. Gyan Prakash	Sawai Jai Singh of Jaipur (Research book)
17.	Rajora, Dr. K. S.	Rajput Diplomacy (Research Text)
18.	Sharma, Dr. Gyan Chand	Important Feature of Rajput (Research book)
19.	Sharma, Dr. Rameshwar Lal	Rajasthan under the Mughals (Research)
20.	Shyamal Das	Veer Vinod
21.	Sharma, Dr. Ramgopal	Political Thought and Institution as Developed in Mahabharata (Research book)
22.	Sarkar, Jadunath	A History of Jaipur Printer Orient Longman Ltd., New Delhi 1994
23.	Tikkiwal, Dr. H. C.	Jaipur and the Later Mughals (Research)
24.	Tiwari, Dr. Kamlesh	Culture in Rajasthan TJS 1200 (Research book)
25.	Toynbee	A Study of History
26.	Itihas Martand Dr. Mathura Lal Sharma Publisher Print-O-Land, Jaipur 1996	
27.	Letters of Dr. Mathura Lal Sharma	
28.	Radio Talks of Dr. Sharma	
29.	Speech given by Dr Sharma at Jodhpur session of Rajasthan Congress on 15.12.67	
30.	Various books published under Rajasthan Institute of Historical Research Journal	
31.	R. I.H.R. Journal month of	June September 1964
32.	R. I.H.R. Journal month of	April June 1965
33.	R. I.H.R. Journal month of	October December 1966
34.	R. I.H.R. Journal month of	October December 1967
35.	R. I.H.R. Journal month of	January March 1969
36.	R. I.H.R. Journal month of	July Sept. 1969
37.	R. I.H.R. Journal month of	October Dec. 1969
38.	R. I.H.R. Journal month of	October Dec. 1970

39.	R. I.H.R. Journal month of	October Dec. 1971
40.	R. I.H.R. Journal month of	January March 1972
41.	R. I.H.R. Journal month of	April June 1972
42.	R. I.H.R. Journal month of	January March 1973
43.	R. I.H.R. Journal month of	July Sept. 1974
44.	R. I.H.R. Journal month of	October December 1974
45.	R. I.H.R. Journal month of	January March 1975
46.	R. I.H.R. Journal month of	April June 1975
47.	R. I.H.R. Journal month of	July Sept. 1975
48.	R. I.H.R. Journal month of	January March 1976
49.	R. I.H.R. Journal month of	April June 1976